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Traits of New England Character. 1837

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TRAITS OF

NEW-ENGLAND CHARACTER,

IN WHICH IS EMBODIED A FUND OF

USEFUL KNOWLEDGE FOR THE PEOPLE.

BY UNCLE DANIEL, LL. D.
A CLOSE OBSERVER OF MEN AND MANNERS.

PORTLAND:
ARTHUR SHIRLEY, PRINTER.
1837.

TRAITS OF CHARACTER,

PURSUITS,

MANNERS, CUSTOMS AND HABITS,

MANIFESTED

BY THE INHABITANTS OF THE

NORTH-EASTERN STATES,

IN THEIR

COMMON PURSUITS OF LIFE.

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INTRODUCTION.

The following remarks and discussions upon the traits of character, customs, habits, etc. of the Northeastern and New England States, are from the pen of one, long a sojourner through the principal cities, the chief, and smaller towns of this quarter of the Union spoken of. They are too, from the hand of one, thought to be be exceedingly well fitted to judge of, and execute the objects undertaken—a Delineation of ourselves, and our affairs—and from one whom we have styled from the fact, or in supposition, Uncle Daniel, the Peregrine. Whether my Uncle's name be *real*, or an assumption, or whether a foreigner or native, is of no consequence nor concern of the reader's; and if it were, we cannot see how he is to find out or help himself. He will therefore do as well to read on, and see what Uncle Daniel, whoever he really may be, has to say about us, and our affairs. The reader may be informed however, and of the fact he may be well assured, that in whatever my uncle has said or written, he has expressed his own thoughts and views in all candor and honesty, without favoring any side, sect or party. He has aimed at the truth—the true state of facts, and implicitly;—And if the partizan should not find his own side of the case so much favored as he might possibly wish, he will be much more likely to find his own scheme, sect or party in error, than the representations of my Uncle Daniel. The ideas advanced and the course he has pursued, are *new* and *original;* at least, presenting new features to the subjects discussed. Whatever of remark or explanation we may find necessary to make, will be found in the Appendix.

CHAPTER I.

THERE may be perhaps, no better mode of exhibiting the true character of any class of people, than by narrating their various modes and manner of acting, thinking and speaking, in their various interchanges of life. But to come at the character of the people in this section of the Union, by judging from the course of their general practice, rather than by relating those practices in detail, we should then say, by way of inference, that they are strongly prone to either pride or vanity, or to both; to ambition, avarice, speculation and love of independence. For in their steady course of life, they are unwearied in their daily labors, patient and enduring of fatigue of body and mind,—plodding through a sea of trouble,—through heat and cold, rain and snow, by day and night—and with an obstinacy of purpose, that would seem to challenge, or bid defiance to almost insurmountable obstacles. All this they must endure for an object; and this object appears to our judgment to be—interest, gain, or thrift, of some class or other. Strongly inclined to speculation and enterprise, they will engage in almost any undertaking, ever so great—ever so difficult and dangerous in its prosecution, if it do but hold out to their too often, willing minds, but barely a moderate prospect of gain in the end. For the sake of gain or distinction, they do indeed, seem to "hope all things, and endure all things." And this we hazard to set down as their most prominent feature, and as their strongest trait of character—Manly *hardihood* in the pursuit of gain, either of *profit* or *distinction.*

☞ *Note.*—The inhabitants of the North are unceasing in their struggles in pursuit of profit and gain, it is true; but whether this is to be set down to the charge of avarice direct, as a miserly passion or propensity—or to a love of distinction, the choice food of ambition and vanity,—or to a love of independence, a motive allied perhaps, both to wisdom and prudence as well as to pride, —or to all these ruling principles united, may be a matter of some delicacy to decide; perhaps the balance of justice might be found in distributing different degrees of each ingredient to different individuals and classes of society. Be these points as

they may, to us, the love of distinction appears the object of ambition, and love of independence a ruling motive of gain and profit. Beside, the mass of people in this quarter, look for much of distinction, renown and respectability, in the accumulation of wealth; and no manner of doubt, much of covetousness goes into the composition of Northern and New England character—but it is to be hoped, in a minor degree, in comparison to the amount of ambition, and love of independence. The people of the north love *distinction* to a degree approaching weakness, not to say dotage. They have a strong inclination for *the name* of performing difficult enterprises, notable things, which no doubt, gives a stimulating impetus to all their adventures in pursuit of interest and great achievement. They possess, to use the words of a distinguished writer, "*an over-weaning vanity*," in an extensive degree. This we mean to apply merely to the bulk, or the common mass of the inhabitants, while we allow considerable amount of individual exception. They manifest a childish fondness for titles—no people more so. The title of "Squire," is lugged in and applied where ever it possibly can be with any propriety, and also where it is ridiculous—and is crowded in on all occasions. A person once commissioned a justice of peace, is ever afterward dubbed "Squire"—he always expects it, and would feel aggrieved if it were omitted. The same principle applies again in the common militia commissions. Once a captain, always a captain, except he take a higher commission, (suppose for one year) and then he goes by the last title, till his own proper name is almost lost by disuse. Then we hear it all over the country—"The General, the Colonel, the Major, the Captain, the 'Squire, and the Doctor," to the end of the alphabet. The title of 'Squire and Captain, are the more common titles of appellation. Any decent man, having been in any office of the State or General Government, either at the present or a former period, expects, and generally receives, by courtesy or otherwise, the title of " 'Squire." And thus it is, the titles of ' 'Squire' and 'Captain,' 'Captain' and ' 'Squire,' meet us at every place and corner, from morning till noon, and till night, as we sojourn thro' the north-eastern States. The general inhabitants have much of vain conceit, no doubt, in their character, but this is thought

to be rather an inoffensive foible, than a fault of morality; besides it excites considerably to the prosecution of hardy enterprise. But we here leave these speculations to be resumed again in a more appropriate place, and return to the consideration of their modes of prosecuting affairs of business, as matter of interest.

The inhabitants of this section again, of which we speak, are judged to be prudent and cautious in their engagements, shrewd in their calculations, tenacious of all advantageous contracts and good bargains, and not over scrupulous in the means of getting rid of bad ones. Are saving and parsimonious in their expenditures, except where their pride or vanity is concerned.

The art of circumvention is another trait, or practice, and a prevailing one, pervading all classes, and to an extraordinary degree.—Every one seems to be anxiously engaged to get, what is currently termed among them, the "*weather-gage*" of his neighbor in some bargain or contract; and this getting the "best end of the bargain," "getting to the windward," etc. has become so prevalent, and is looked upon withal with such an eye of favor, that it has in reality become a matter and subject of boasting also. And each one is ashamed, and would feel mortified to acknowledge himself "over-reached" in a trade, and would consider it a reproach, an offensive one too, to be reminded of it.—Nay, he would rather be a little injured in his interests, than to bear the disgrace of being "outwinded!" From these circumstances it is, no doubt, that the manœuvre of circumvention is quite popular, and in much repute, among the general inhabitants again, that border on the north-eastern section of the United States. And such are the extremes to which this finesse, this practice of circumvention is carried, and among all classes, with a small proportion of individual exception, that it may be pretty safely affirmed, that, so far from its being a reproach, that it is rather a mark of merit; and is often times rewarded with office of trust and distinction.

To carry this policy, this scheming and circumvention through with success, they many times have recourse to every species of invention and contrivance; and even to false representation if necessary. For this purpose, every one almost goes to work

setting his own commodity, land, merchandize, or any other property, 40, 50, or 60 per cent. higher than what his neighbors would, and his neighbor's property he would value proportionately lower. His land is always excellent and productive—his horses prime, sound of wind and limb, of great speed, strong bottom, been owned by 'Squire Goodstock, and been bought and sold at great value. His oxen, cows, sheep and swine, are of the first breed and quality—his merchandize always prime—*first chop*—*latest fashions*—*bought* at *auction*, at *a great bargain*, and consequently are offered at a *bargain*. In this way, and after this manner, and purely for the love, either of gain or interest, or through these, distinction and independence, are all kinds and sorts of enterprises entered into, and prosecuted to their destined end and purpose, with a patience, a stubborn perseverance rarely ever known, or heard of among any other people. The greater part of all the patent articles of invention, devised in the whole country, have their origin north of the seat of government. Almost all inventions, whether they prove valuable in the end or not, are the *product* of the industry of the north-east. And to repeat again, industry, persevering, enduring, obstinate and indefatigable, may be truly termed, the all predominant, the all engrossing characteristic, especially of New-England, and considerably so of the middle States. Great and numerous sorts and variety of manufactories have been established in the New-England States within a short period past, and kept in constant operation by the industry again of New-England hands. The buildings, water-works and immense machinery, have their beginning and ending from the same source. Buildings of various sorts and magnitude bespatter, or dot out the whole country like the squares of a checker-board or riddle sieve. Excellent and extensive roads, public and private, checker the whole country in every direction; and on these are established stages, that constantly run them from end to end. Rocks are torn away, mountains are dug through, bridges constructed and canals, packets and steam-boats are built for general accommodation; and all these great works of enterprise seem brought about by northern force and industry. Besides these, innumerable publications and periodicals are constantly printing and distributing over the land;—common newspapers in great abundance,

one at least in every considerable town. In cities and seaports, from one to three, and sometimes to eight or ten are issued forth; also moral, religious and literary magazines, essays and papers—daily, weekly, monthly, and quarterly reviews; tracts, sermons, orations, speeches, reports and other miscellanies. In addition to these, there are new books made, old ones altered, enlarged, or abridged; editions upon old ones, books upon law, digests and reports, as numerous as the manifold features of the law and cases of nisi prius. Medical books as numerous as the diseases of the body, and "fractures compound and simple." As many theological books, essays and pamphlets, as there are sects of religious doctrines, and preachers that advocate points of different faith. Every teacher of eminence, or that may wish to appear so, writes a new book on some branch to suit his own school, or possibly his vanity. New grammar books for each grammarian, are written, book after book. New reading books for each reading master; new spelling books for each spelling master; new arithmetics, new geographies, chirographies, newly systematized maps, charts and atlases; and in fine, new books continually writing, printing and binding, upon every species of knowledge—every branch of art, science and general literature, all issuing forth, one after another to the end of the catalogue.

Again, every northern legislature is continually thronged and beset with petitions for new schemes, for grants of incorporate privileges of every sort, name and denomination, almost, to be made out of the six and twenty letters; but almost all for privileges refering to interest and business of expected profit. For insurance privileges, banking, manufacturing companies, for turnpike roads, bridges, canals, railways, and companies for all manner of business and enterprise. Some petitions for education societies, for college grants, for academies and schools here and there, and for all kinds of associations.—All begging, all praying, "privilege, privilege."

☞ *Note.*—We have thus far considered the peculiar traits of character in the objects of general interest and wealth; and shall now take a view in the detail of particular branches of pursuit and occupation, to which this same character applies itself:—such as—to general education and modes of obtaining it—the

objects to which applied—the purposes accomplished by it, and queries as to its effect upon the community. Also, a view of the three learned professions, law, physick and divinity; how exercised; the character of each, and how estimated by the inhabitants of the northeast. These, together with a view of the profession of instruction or school-keeping as a business of profit and interest;—"The Banking system," so denominated—views upon its general character, management, and final consummation; —Character of merchants, importers and exporters, wholesale and retail store keepers—traders in town and country;—The effect of trade in seaport towns and country. These and other objects of pursuit, are proposed to be considered in a series of essays or numbers, with a design to bring into view traits of northern character, manners, habits, customs, etc. We shall proceed with the subject of education in the next number.

CHAPTER II.

THE reader will bear distinctly in mind, that *characters* and *pursuits*, are the leading points aimed at in these essays. That the peculiar disposition and feeling of a people, gives a stamp to their character, and this in turn, gives fashion to their manners, customs and general ways of life.

EDUCATION.

The people of the northeastern section, place a most extraordinary value and importance upon education, and seem to pursue it as though it were the great and all-important item to be bestowed upon their children; to the end and purpose, not so much, it is verily believed, to render them profound in science and literature, and for the sake of these alone, as, that they might thereby obtain a more lucrative mode of life, and also, to make a more respectable, or a more imposing impression upon society; not intimating in the least, however, but that it is the unequivocal desire of all parents, that the children of their families be in reality, well and thoroughly versed in all the branches connected

with a literary education; yet still, if the real truth could be known, it is confidently believed, the ruling desire would be found to be, the *results of education* operating to their credit in the world, to their reputation for learning and its consequent benefits, rather than its possession alone. To be more definite—The general inhabitants in the north, do not pursue education because it is their peculiar taste and inclination, nor that they love knowledge and study more than any other people. No, they pursue literary education with a singular intensity and perseverance 'tis true; but for the motive of elevating themselves and families in society, and obtaining more lucrative and profitable professions. An idle, sedentary and studious habit of life is not congenial, nor natural to the dispositions of the young and youthful portion of this community; but on the contrary the ruling propensity is decidedly, bustling activity and exciting enterprise. It is therefore to ambition, or the love of distinction, or to love of wealth and independence, that is to be ascribed, all the great efforts that are made, and the exemplary expenses incurred, to elevate the character and extend the influence of this, as commonly judged to be, indispensable interest and guard (education) to a republican form of government. And in this, as in every other pursuit of life, is to be traced—is to be conspicuously seen, the great, the leading national features of the country;—namely, to repeat again, a strong propensity to *wealth*, *property*, *distinction* and *independence*. Now as they are much induced to believe that their distinction lies through the channel of wealth, and about all their independence, it is very much also to be doubted, whether or not, their strongest propensity and trait of character, is not also, to be found in a love of *interest*, gain and profit; and this in early life, assuming the hues of ambition; but in later years, degenerating down into the dingy shades of miserly avarice.

Now viewing the motives that lead to the great parade in pursuit of education by the inhabitants of the north, in the manner just described, viz. the elevation of themselves and families to consideration, and to more lucrative professions, it is no more than reasonable to expect, that they should wish to have it so conducted as to answer the ends, or purposes intended. The

only question that now remains, is, to ascertain how that mode, or how that manner shall be; whether to adopt a course of solid learning, or a course of external accomplishment, speaking of the views of those who pursue education for objects beyond the common grade of citizens—although they may be supposed to have both objects in view, yet it is believed, they are sometimes divided as to the better mode of accomplishing the same end. It is believed, however, that the great commonality look to the "*solid sciences*," as the polar star that shall lead to their coveted object, while a larger number, that shall put their trust in external accomplishment, as the better security for the attainment of theirs, will be found in the higher order, or that class better educated, and better bred than the commonality. The former study the Muses, the latter the Graces, (graces of manners, language, and conversation,) their coveted object being the same—*profit and distinction.* Many there may be no doubt, in this great community of literary students, who pursue appropriate studies altogether for the love of knowledge! but these must be necessarily few in numbers in comparison to those who are governed by different views. But let the motives that lead either of these ways, be whatever they may, it is quite certain, that the subject of general education itself, is one of peculiar interest, one that is deep rooted, fast and strong as the grappling fangs that sustain the native oak. No one can maintain public support to any office of trust or emolument, who might think proper to oppose measures calculated to promote the cause of general education; and especially among the lower classes of community. It is an essential article in the creed of political faith to him who values any office of public trust, to advocate the cause of general education. The people therefore, in this section of the country, have done, are still doing, and no doubt will continue to do, much in support of this darling interest.

Public schools are, and have been long established for the instruction of the great mass of children, in the first rudiments of learning, and especially for the middling and poorer classes. These schools extend through all the country; first and mostly, through the New-England States, and also, in New York. In the New England States, in every county, town and district,

schools are established and maintained, mostly, at public expense; the rich thereby paying much for the instruction of the poor.* But this the wealthy man must do, or forfeit all claim upon public favor, and credit for patriotism. He must not only pay this levy upon himself for the benefit of his neighbor, but he must advocate the cause, and vote this tax upon himself, and he must do it too, with a pretty good grace, or forfeit again the favor, and offend the majesty of "vox populi." However hard a case it may be, for a northern man to pay over his own money for the benefit of his neighbor, and a performance too, which he executes with all becoming reluctance; yet, nevertheless, in the case of this tax for the education of all classes, he does in verity, submit to with a seeming good grace. And such appears to be the mysterious efficacy expected to flow from this fountain, and to be allowed the figure, this Pierian spring of science, knowledge and literature,—such the thirst, such the zeal and eagerness manifested in the pursuit of its "*magical waters*," so mysterious, and so efficacious, that the fond parent of mediocrity, does as it were, imagine to himself, and will seem to dream it so, that he can clearly perceive in their bright reflection, and in their constant use, his own "*spare glebe*" *transmuted*, and *transformed*, in princely estate—his own dear sons into gentlemen 'squires, his daughters into maids of honor, and himself—into a patriarch of stately import among the elders of the people!

Great is the veneration that the illiterate and common mass of people bestow upon the literati and the educated. To their susceptibility of impression, instilled from early childhood, a collegian is looked upon as a person, to use the expression, consecrated by some "mystical influence," as a being endowed with some *charm*, some *gift*, and, as the expression used to be, conferred by a knowledge of the "Occult Sciences"! To such an one even now, but more so in former times, do the common posse "give place," and unconsciously "do reverence"! In all things of knowledge a collegian is imagined and supposed to be, "more learned, more wise, more every thing" than one of their order.

*These public schools are chiefly supported by a tax upon the grand list, so called; and consequently, the wealthy pay a much heavier tax than the poor. Besides there are a large portion of the former class who educate their own children at private schools, and at their own private expense, and still pay a much greater amount for the schooling of the poor, than the poor do for themselves. But this is the order of things. It is a fine, as it were, that a man has to pay for the sin, or error of being wealthy in a republican government!

The great veneration bestowed upon education by the general inhabitants of the north and east, has, no manner of doubt, given rise to the establishment of colleges, academies, and to institutions of learning and high schools of every sort, pretension and estimation, all over the country far and wide;—from the sea shores toward the east to the lakes on the west, and upon the rivers that intersect from north to south throughout the whole extent of the northeastern states.

The public schools, from the primary, or nursery of the a, b, c, and first lessons of spelling up to the college and university, possess an almost endless variety of intermediate character; too complicated and numerous to render an individual description practicable; but a general sketch may be expected.

The primary schools generally, are taught by females, who might possibly be called with some degree of aptness, mistresses of the nursery schools. They teach the letters and first lessons in spelling and reading. Their pupils consist of both sexes, and from three to four, and to seven years old. This is believed to be the custom in cities and large towns. In the great interior of the country, the catalogue of branches taught, and the age of pupils attending this same grade of schools, is very considerably extended,—in many instances to arithmetic, writing, grammar, etc. The primary schools are under the general direction of the school or district committees, appointed for this purpose, by the general inhabitants of each, and are supported from the public fund, which is distributed to each ward or district, proportionate to the number of pupils of a certain age. In cities and large towns, these schools are continued the year round; in the interior, through the summer season only (by females;) but in the winter season they are taken up and continued from three to four, and five months, and are taught generally by young men. And at this season, (the winter) larger boys attend, and are taught the same branches, only something extended as to the branches taught. In cities and large towns, these elementary schools assume a little different feature from the same class or grade of schools in the country;—here in cities, the males are separated from the females and are continued the year round, and taught by competent reading and writing masters, so styled, established

and continued from year to year. In larger cities these are again divided, and writing and arithmetic are taught in one, and reading, grammar, &c. in another apartment, and under different teachers. The schools of the cities and large towns, where they have competent teachers, established as instructers by profession, and continued from year to year, must necessarily possess much advantage over the same grade of schools in the interior, on all accounts. In the country, these common schools are not under professional teachers—masters of the art of teaching; but pretty generally, to be allowed the expession, they are under the direction of journeymen and older apprentices, tyros in the profession, who only go into school for a short period in the winter season, merely through want of other employment. These primary and elementary schools constitute the great and broad ground work of New England and northern system of education; and upon which is constructed an extensive knowledge of arts, science and general literature, which characterize in a considerable measure, the inhabitants of this section. And notwithstanding there might be, and surely ought, and no doubt hereafter will be made, some considerable improvement in these elementary, public schools, in the great interior parts, in regard to the better qualifications of teachers of the winter terms, and the more uniform continuance of them through most of the year; yet still, they hold out a favorable, a gratifying feature, indicative of the happy state of society, and the wholesome order of government under which they live.

It cannot be very reasonably expected, that because a young gentleman has been several months at a grammar-school, or seasons at academies, or even years at college, that he is thereby simply, as a matter of course, qualfied to teach, govern and conduct a numerous school to any available, or essential purpose; no, but on the contrary, it is now almost universally admitted, that such a person must have been disciplined himself, and qualified in a well conducted school, or institution, one or two years, and expressly to be fitted himself for the duties of a school teacher, and with as much propriety, as he would to be fitted for any other profession, or mechanic art or trade. Every literary person is not to be judged, as gifted with a fit aptitude to teach and govern a school, any more than for the management of law cases,

or the practice of medicine, till he has been properly qualified by discipline and experience. And there is no doubt, much room for still further improvement in the general plan, or mode of instruction in these elementary branches and schools, not yet adopted; and more especially in the great interior parts of the country.

It is said, by those who are supposed to know most upon these subjects, that there should be more rigid drilling by way of questioning on the part of teachers, and answering on the part of the pupils according to the principles of the Pestalozian school, or some other system, than are to be found in the schools of the present day, and more of classing (of a large school) and monitorial assistance according to the principles of Lancaster, or some other author; and more of "trial practice" in arithmetical questions and problems—more of example of good reading by teachers themselves *viva voce*, and drilling of scholars upon small portions of reading at an exercise, with a view to a more distinct, correct and eloquent pronunciation of a paragraph, or piece, in prose or verse, according to the manner of the ancient Greek and Roman school-men; and teaching more especially the definition or meaning of words, as well as the spelling and reading them—teaching also the true tone of pronunciation according to either Webster or Walker; and also, in giving more definite direction from the teacher to the pupil in the writing department, in the construction and combination of letters, and the adoption of a better style of hand for common business, according to the principles laid down in their own national chirography. These, and other improvements, no doubt, might be found; but the above branches require a special reformation according to the best authority.

We now hasten on to take a view of their school instruction, a step farther in advance, offering as apology in being thus far rather particular while speaking of the public school system for the elementary branches, because this is viewed as the great and broad substratum on which will be found to rest their grand superstructure of general intelligence; and which, like their mountains and public buildings, if they do not boast of any thing very

great and conspicuous, *individually*, yet they can count pretty largely upon their amount in numbers *collectively*, of no mean appearance nor magnitude.

CHAPTER III.

PASSING from the great public system of common school instruction, spread out over the whole face of the land, we come to private schools as the next in order. These are very numerous; especially in cities, sea-ports and large towns, and possess an infinite variety, or shades of character; and are principally designed for the instruction of children of the more wealthy families, or families in some better circumstances than the commonality, and who prefer educating their own children at their own private expense, to mixing them with the common mass of ordinary children; and who notwithstanding, pay a considerable school tax for the instruction of the common class and the poor. In these private schools, many times, are taught, the first rudiments of the Greek and Latin languages, and such other branches as may be deemed necessary and proper in fitting for college; and are conducted by gentlemen of liberal education. There are other private schools where such other branches are taught, as may be judged best suited to a life of active business, such as reading, writing, geography, mathematics, book-keeping, English grammar, and rhetoric, etc.; and these schools are not always under the guidiance of gentlemen of collegiate education. In the interior of the country, these private schools assume the name of academies, embracing the same branches of the city schools, together with the Greek and Latin languages, and are ever under preceptors, of college education, which is not always the case with the English branches. But they have the advantage over the public schools of the interior, in being always under the direction of professional teachers; that is, under teachers trained to the profession of instruction; and a very important advantage it surely is. These are the general private schools of the country, and are to be considered as the second in degree,

or order of the great Northern system of education, although it may be much doubted, whether they possess any advantage over the Boston public school system; and it is possible we might except also, as to some other old and large towns.

COLLEGES. From the academies in the country, and private schools in the cities and large towns, we come next in a direct line to colleges, sometimes termed universities. These are of many descriptions, and possess a diversity of character. They are of course chartered institutions. Some are well endowed with established funds—some but moderately; others with very little, and some it is understood with none at all. But whether with, or without funds, they all contrive to live; and not only to keep along, but to thrive, and to advance in different degrees of prosperity. They are clerical institutions in point of general character, although they are not in all respects governed by clergymen; yet the principal part of the duties of instruction is performed by clergymen, or professors of a clerical turn of character. It is rarely ever that a president is appointed except a clergyman. There are but few instances to the contrary. At the different colleges, different tenets of religious doctrine, as a matter of faith, are maintained. In most instances, but not quite all, the old charter, the old orthodox-presbyterian doctrine prevails; a few instances of episcopalian and baptist, (orthodox likewise,) and unitarian. NOTE. "Orthodox." This appears to be a cant phrase, got up latterly by another party, either liberal or licentious, and applied to those who hold on to the faith which descended from their forefathers, the old pilgrims, and which predominated in New-England for one or two centuries—a period so long, that it became by its mere weight of years, almost the established order of religion. Hence any innovation seemed like heresy, to the old school of doctrine and faith. A term containing in fact, more of compliment than perhaps was ever intended. Much like the term "puritan."

But to proceed. The colleges and universities of the north and east, are located at convenient distances from each other, and extend through the whole extent of country in considerable numbers, and generally are situated to good advantage. They are regulated and managed by supervising trustees, termed boards

of corporation, and are pretty generally conducted with wisdom and frugality. The duties of the faculty of instruction, are most always ably discharged, by common report. (As we cannot be expected to go too far out of our warrantable track in search of particulars, without having a sufficient reason for it, we can say nothing farther of particular colleges than what pertains to them in common.) Those that are well endowed, have a corresponding number and variety of professorships attached to them. Several are believed to be so well provided for, as to be able to assign one, to almost every leading branch of science and learning. The president of the board of trustees resides at the college, and presides over the board, or faculty of instruction, and personally assists and leads in the duties of immediate government; and is most always a clergyman D. D. and who frequently discharges the duties of a professor in some department of instruction. This is more especially the case in colleges of slender funds.

We have already intimated, and we repeat again our belief, that the duties of instruction and internal government, are performed with patience and integrity—with becoming civility, blended with firmness of purpose, in the many perplexing trials the faculty have to encounter in the course of college government; that they as teachers, acquit themselves ever acceptably, and not unfrequently with considerable ability. To do justice both to the fact, and to the character of northern professors of colleges, as a collective body, we are inclined to favor the opinion, that they are better qualified to acquit themselves as teachers, as professors, &c. than to act the part of accomplished gentlemen in the various situations of social life. Or in more gentle terms—they seem to possess more depth of learning than gilt of polish, to use this expression; and this distinction is to be accounted for in part, from the genius of the country itself—from the prevailing propensity of the northeastern people to pay but slight regard to grace of manners and polish of conversation, and as applied to the whole faculty of colleges, not excepting even the presidents, that a large proportion of them originated from families of mediocrity; and consequently in early life, were inured to habits of rusticity, from which it is not always easy to

escape in later years; and partly owing to a studious and secluded mode of life; but still it is very confidently believed again, to be owing much more than to any thing else, to a *reckless* disregard, to what they (students of the northeast) conceive to be, the mere tinsel work of education. And to repeat again, grace of manners and polish of language and conversation, do not appear to be indigenous to the country—not a spontaneous characteristic in these northern latitudes, and whatever example of a deviation there may be sometimes found, it is thought to be owing to culture as an exotic, rather than as a natural production. The natural tone and temperature of the country appears evidently to be of sterner material than blandishment of maners.

NOTE. We must here beg leave to query, if not allowed to express an opinion, whether it might not redound as much, and a great deal more to the interest, as well as to the reputation and popularity of a college, that the *president* at least be an accomplished, rather than a sturdy scholar? Nay farther, that he be of dignity of manners and good breeding, "suaviter in modo," rather than of profundity of knowledge with unwieldy stiffness therewith? The first of these qualities the student sees, feels and venerates—consequently, loves and obeys; the later is hid, not seen nor appreciated. The depth of learning and erudition is obscured, and in a great measure lost, as to its requisite authority in maintaining good order and decorum among the wayward portion of the students; and hence disturbances arise to the great annoyance of college affairs. But on the other hand, the dignity of deportment and blandishment of manners in what is considered the enchantment, so termed, of good breeding, does in fact, and undeniably so, fasten upon the hearts of students—commands their love, veneration and obedience, and effectually conceals from *their* eyes, any ordinary deficiency of erudition. A president of college thus endowed with personal accomplishment, can *lead* the way with a winning smile, to almost any desirable course of college government; whereas, another president, of a different cast of character, though ever so profound, would be likely to fail, in identically the same object, by any measure of coercion. And not only fail, but excite unpopularity, obstinacy, and possibly lead on to rebellion and defiance; and

all this, purely for the lack of manners and polish of good breeding. Why it is, that the New Englanders, so noted for their shrewdness in all matters of *interest*, and so fond, so very fond of distinction, should have remained so long, and so very blind to this all powerful, this all subduing influence, (elegance of good breeding,) in making "head way," to use a sea phrase, in accomplishing all the objects and purposes of life, both of interest and ambition, we say, why it is so, is almost unaccountable. Not however, that they *do not* see it, because they *do see it*—feel it, and are themselves moved and actuated by it, whenever and wherever it presents itself to their notice, or comes in their way, and as much so at least, as any other class of people. They are governed and moved by it in the ways of life truly; but wot not of the influence that stirs within them. They do not study it for themselves, as a people—they do not pursue it with intensity and singleness of purpose, as they do other branches of literary and professional education. And this general neglect of dignity and grace of manners amounts to a trait of character, and is characteristic of the students, as well as of the general inhabitants in this part, or section of the country; and we are compelled to write it down as such. And it may not be unreasonable to expect, that the faculty of colleges, presidents and professors, tutors and students, partake also of the same principle that marks the character of their own countrymen in common. Not but that they are sufficiently civil, accommodating and candid in their official capacities, as college teachers, but are not so accomplished in manners, in the discharge of such duties as they might be. For we are much inclined to the opinion, that a knowledge of the principles of politeness, grace of manners, etc. should be the great end, ornament and purpose of education; or in other language, that education should lead to, and terminate in this as a crowning ornament; and we must confess that we should give great preference for ourselves, to such colleges, where such examples of polished good breeding could be found among the whole faculty of teachers, president and professors. And this, if for nothing else, for the sake of example during even a college life. The principals, at the head of many of the northern colleges, are teachers—and may be perhaps

aptly styled, *president-professors*—and perhaps they have not time and leisure, or inclination, to study to become polite and accomplished, *gentlemen-presidents.* In fine, if we grant the faculty of college institutions in the north and east, to possess much of the *solid bullion*, (learning) we mean to except only, as to the useful shape (not so well formed into vessels of utility) and the splendid ornament of polish. While on this topic we will stay to remark farther, that it may be with accomplished good breeding, as it is with eloquence. The first may be considered the dignity and crowning ornament of the man, the latter, the crowning ornament of the scholar; and both are requisite to constitute Chesterfield's "*all-accomplished gentleman*," and the latter, to form an accomplished scholar. To arrive at the first, it requires the special study of all one's life up, from childhood to manhood, and further onward. To attain the latter, (eloquence,) it should constitute a leading study of a literary life, during a similar period. And although there are a number of conspicuous examples of the first mentioned quality of character in the northeast, it is far from being a general trait, but on the contrary, quite the reverse; and forms no particular study at college. And eloquence, meaning accomplished and eloquent speaking in any situation, although a more general, and a more natural aptitude of the country, and many distinguished examples of it to be found, still it receives but slight cultivation at colleges, and is in no wise made a leading branch of solicitude, proportionate to its weight and importance: for the professors of rhetoric and oratory themselves, are not at all celebrated for their eloquence. They seem to be professors of the principles and *theory* of an art, of which they can give but ordinary examples in *practice.* But to return from digression.

Although northern colleges are essentially clerical institutions in their general cast of character, yet still, gentlemen of literary respectability, in latter times, are frequently associated in the government as trustees, belonging to other professions; and sometimes others, not exactly of the clerical order, officiate as teachers and professors.

Formerly, and for many years, the old-fashioned, New-England congregational doctrine of religious faith, prevailed through

all the colleges of the north, and almost exclusively so. But latterly, some of the older members, though but very few, have been found to vary, and swerve a little from their ancient moorings, (from the old orthodox congregational.) There is one college in particular, one of the oldest, most respectable and wealthy in the country, that has become entirely unitarian. And it is believed, that this has given rise to considerable contention between this old institution, this **alma mater* of all, and the older colleges and others of younger date and humbler wealth and pretension. The chief part of the old colleges and about all the new, think proper to hold on to the old doctrine and faith, which their fathers taught, (the Calvanistic and trinitarian,) while the others, with some minor branches, prefer taking a different course, making pretensions to more liberality of faith and practice. And from the circumstance, that young men, destined for clergymen, being educated at college, and then going forth disseminating the doctrine they will probably learn there, makes it no doubt, an interesting point, to have them attend at such, as may be of their own particular order. Hence strife has arisen among the colleges and the clergy at large, to gain as many adherents and follwers of their own party as possible. The struggle for proselytes and partizans has become so warm and zealous through the country, that another trait of character is thereby thrown up to view in strong relief; that is—free thinking, and theological disquisition prevalent among all classes, embracing also, great freedom of speech and action on all ordinary concerns. This polemical spirit, this love of controversy has no manner of doubt, given rise also, to many new colleges and theological schools within the last ten, and twenty years. The character of all the very late established colleges and theological schools too, with one or two exceptions are trinitarian. The old orthodoxy appear much alarmed for the welfare of the doctrine of their forefathers; and truly, their apprehensions do not appear to be without some foundation. The plausibility of the unitarian creed, the great learning and respectability of the clergy engaged on its side, to them, trinitarians may be no doubt, seriously alarm-

* Harvard University is believed to be the oldest and most wealthy college in New-England.

ing. The struggle of trinitarian orthodoxy has been exemplary —has been energetic, extensive and forcible; and exceedingly characteristic of its own country. No means have been neglected, nor untried to stop the "progress of the enemy"—to arrest the disease of innovation, and, to its advocates, the heresy committed upon the doctrine and faith, preached and delivered unto the New-Englanders by their pious forefathers, the descendants and the pilgrims of Old Plymouth Rock. Hence theological colleges and seminaries have been established to fit and qualify young aspirants for the spiritual field of contest. To these they have said, or to these it has been said:—come up and fit ye for the Godly fight. Come all—come without "money and without price"—come, and we will fit ye to fight the goodly fight of faith, which we inherit in purity, by the grace of God, and piety of our common ancestry. From these circumstances narrated, it is believed, all their theological schools, and colleges of later establishment, have become much biased, and are much inclining to the great controversy of religious precedence and theological preponderance. Notwithstanding all this, the duties of literary instruction at college, are faithfully performed and with scrupulous fidelity;—and it may be unreasonable to suppose, that a corresponding assiduity is not bestowed upon the inculcation of their own articles of religious faith and doctrine; but all this however, is believed to be done with gentleness and fair persuasion. None are forced into measures contrary to free will.

Students of college however, are called upon to attend religious worship during college studies, and hear such preaching and doctrine as the authority thereof may think proper to allow and support; resting with much confidence, on the effect of use, in producing all desirable conviction and conversion of students to the side preferred. But more especial pains may possibly be taken with those who purpose to pursue the clerical profession, to have them properly initiated and secured while at college. All such students as are educated at the expense of colleges, are required to covenant and engage with the government, to follow the ministry as a profession, and as clergymen preachers; and no doubt are expected to preach and maintain the old orthodox trinitarian doctrine in some form or other. There is no

difficulty in the least in getting a poor man's son through one of these new colleges, provided he obligate himself to become a preacher of their own doctrine and tenets when through. He would be hardly so accommodated and be allowed to follow any other profession he might choose, or preach any other doctrine contrary to their own conceived orthodoxy. The fair inference to be drawn from these circumstances, we conceive to be, that these institutions have an ulterior object in view, deeper and quite beyond that of literary instruction,—and this object appears to our judgment to be, to qualify young men to go forth and preach *trini*tarianism in opposition to *uni*tarianism. And we have no desire to object to this order of things; and here we take the opportunity to *remark* and maintain, that men have good right to expend their money in any manner, and for any object they please, not inconsistent with the general welfare; and if they choose to build colleges, and support professors to teach science and literature,—and if even more especially to teach and qualify young men to go forth and preach their own particular tenets of faith and doctrine, we see no very serious objection to be made; and more especially so, when it is considered, that it is the very same doctrine of the Plymouth fathers, under the administration of which the people of the country have lived, in happy quietude, during so long a period. And then on the other hand, neither do we apprehend any very serious mischief to arise from the preaching and promulgation of any particular deviations of the new school from the old, to the moral habits of the country. These may be too deeply rooted to be easily disturbed; and as it regards religion merely, it cannot *possibly be*, to the eye of *common sense* and *common reason*, that our condemnation or acquittal in the world to come, will depend so much upon what we *believed* in this life, as upon what we *did*, nor upon the *orthodoxy* of our faith, so much as upon the *righteousness* of our lives. Neither can it be so very wonderful, if an improved reading or construction of the essential doctrines of divine revelation should happen to be found, and a new version of biblical commentary succeed to the old, more reconcileable to the improved state of human reason and cultivated philosophy. We may be allowed to suggest, although we may not be allowed to decide

the fact, that many of the branches of *temporal knowledge*, to be allowed the figure, have been improved—new channels found out, old ones extended, enlarged and perfected within the period of the last quarter of a century, and to such an extent, as to be worthy of special note; and what reason can there be shown, may it not be asked, why *spiritual knowledge* may not receive a corresponding betterment reaching even to the root of theological doctrine? Still however, it may be matter of doubt with some, and with *wise ones* too, whether, in removing one code of religious laws and doctrine, and substituting another, there may not be some perilous hazard in the very act and nature to change itself, to the moral and religious state of society, even allowing some share of advantage to the substitute. A judicious and prudent physician will hardly risk the changing of an old dressing upon a wound for the sake of a better one of more fitting shape, when the very act of removing will expose the life or limb of his patient, by opening the wound anew, and causing it thereby to bleed afresh. And it may be said perhaps, with equal warrantry, that it may be unsafe, and ill-advised, to innovate, or attempt to set aside a system of religious faith, doctrine and practice, that has grown up with the country, "and strengthened with its strength;"—a system that has become identified with the country itself, and been established by the weight of many years.

Again. It is believed that wise men, who have the rule and government of the world on hand, regard religion as it fits mankind for safe, moral and political control; the reverend body of divines, as it regards the same ends, and fits them for the world to come. And if we judge from the examples spread out before us in the history of all nations, tongues and languages, and through all periods and vicissitudes of civilized society; we cannot but see, and therefore must be led to conclude, as matter of fact, that wise men and rulers of other countries, and of other times, ever did, and ever have, placed more confidence in the efficacy of rather strict and rigid laws of religious doctrine and discipline, than in others more lax and lenient, for the civil government of wayward man. But even now admitting the principle to be good judgment in the main, may we not be allowed to inquire, whether some deviation from this general rule of judg-

ment may not sometimes be warrantable; and whether as applied to some classes of people under some forms of government, a deviation, a milder form of discipline, may not only be allowable, but even advisable; and may not this principle of lenity be applicable to the state of society in the north of the United States, and also to other parts of the Union? But notwithstanding this may be good opinion and sound judgment at this time: yet, it may be far from improbable that the time may arrive in the progress and developement of their state of society and form of government, when their descendants in after times may say, "better, much better would it have been for us and our children, had our primitive forefathers thought proper to have planted a more vigorous seed, a more rigorous code of laws, doctrine and discipline, both in church and state affairs; and had our intermediate predecessors continued to have cultivated, and thereby to have preserved, and to have handed down to us and our children, a more salutary heritage of moral and religious habits, and stronger bonds of union."

CHAPTER IV.

The facilities for acquiring a collegiate education in the northeast, are extraordinary. There are many and frequent instances of young men working steadily at some handycraft labor until and after the age of 20 and 21, before they even began fitting for college; and then, without any kind of funds, or means of support whatever, they have commenced fitting—got prepared, entered and worked themselves through alone and unassisted, by their own industry and ingenious management. In the first place, they work at day-labor for boarding—board with some ordinary families at moderate and low prices—labor with book at hand, near by, in shop or field. After a while they will be able to keep a school and maintain their course of studies, mean time. And in this way they will pass on—get credit for a part of their expenses for tuition, board, books, and clothing. But still they will persevere to the end. They will get through some how or other, and

get their first degree of A. B. And from this, they will procede on, and go through also a course of professional studies—then pass directly into business, be prudent, manage well, get into favor, earn money, and free themselves from debt, and from this go on in a steady course of prosperity to a state of affluence or reasonable independence. And this is not the case of one only, but that of many, or at least several, who graduate every year, from the different colleges in the northeastern states. We mean to represent, that there are some, probably a very few, that get in, and through college by their own good economy and management every year, in the manner here related. But still there are quite a large number, as it is believed, who obtain a collegiate education with exceeding little help, such being the easy terms of college accommodations and expenses, and the steady perseverance of students in the quarter of country here referred to.

PROFESSIONS.—*Lawyers and the Law.* From the great numbers that graduate and issue forth into the world of busy life, annually, from the different colleges of the northeast, it is presumed that a larger number turn to the profession of the *Law*, as the surer path to honor, wealth and preferment, than to either of the other learned professions. This is believed to be the case in latter times, and especially with young men of the brighter capacities. Young men of opulent families, and the sons of those gentlemen who have been favored in any considerable measure, with the affairs of the public, are quite uniformly, with small exception, and without much regard to fitness or aptitude, destined and crowded into the profession of the law through family pride and vanity; while a smaller number, and those of the more humble in intellect, have been, as it were, turned over to the less arduous duties of the clerical profession; at least this is believed to be the fact, whatever may have been the cause. Of the numbers that graduate from the colleges yearly, we are led to believe again, that forty or fifty out of the hundred, turn to the profession of the law; twenty or more to divinity, and twenty or thirty to physic, to school keeping, to merchandise, trade, and some others of the more genteel modes of life. None, to our knowledge, were ever known to turn back to the plough, or to any manner of hard labor. No, quite to the contrary. It was to escape

these and to gain a more commanding station and office in society, that was the first, and constitutes the ruling motive with most collegians to labor through college sustaining all the fatigue and expense of study.

We will now take some small notice of the general character of these learned and more genteel professions, as we believe they are severally estimated and established in the general opinion of their own community, and out of this, endeavor to exhibit a little of the motive that may be reasonably supposed to influence individuals in making selection of a profession.

We have said, according to our own belief and supposition, that a large proportion of collegians make choice of the law as a profession. This profession has its date of high respectability long since, and has become strongly interwoven in the general opinion of the country, as the one held in the very highest degree of weight and authority. It apparently holds this high rank, both from the weight of talents *formerly* introduced into its exercise and practice, and from the preponderance of lawyers in making, and regulating all the laws of the land—from their almost exclusive agency in the administration of justice, and from their influence in all affairs of civil government, legislative, judiciary and political. And to such a degree does this profession seem to bear sway, that it may be truly and virtually said, that *Lawyers rule and govern the Land!* The greater proportion of all legislative acts, resolves, resolutions, etc. are devised, manœuvred, and, de-facto, under the direction of lawyers! In a legislative assembly, a committee or party of lawyers contrive, or conjure up public measures, to be allowed the expression,—*Lawyers* advocate the propriety or expediency of their adoption before the assembly—and another set of lawyers oppose their acceptance. Each side is argued, pro et contra, by lawyers; and the common mass of common members merely sit as common mutes, till the time of the final vote is called for; then they vote, and according as either judgment, caprice or *interest* may dictate; and this too, pretty much as the plausibility of the arguments, or the *popularity* of the gentlemen on either side, may chance to prevail in showing the amount of *personal* interest each member will derive or suffer in the measure proposed for the public! *Personal in-*

terest is believed to bear some sway in public measures of the northeast. We therefore have to say, in short hand—*Lawyers make the laws—Lawyers judge the laws, and Lawyers execute the laws.* That is to say, their influence is so exercised that it amounts to about so much as just intimated. They *lead* in the legislature, *rule* on the bench, and *head* the executive. Seldom it is that any one from any other profession is appointed to the head of the executive branch of government, (governor) in the northeast, except from the profession of the law. A lawyer at least by profession, and at some time of life by practice. NOTE—We do not intend however, to intimate that this preponderating influence of lawyers is in any measure peculiar to the northeast, because we believe the same principle to prevail in a greater or less degree in most all other parts of the country; in the national assembly and national government, and in the affairs of the different states.

In the more extensive sense of this term, a member of the legislature, of the judiciary and executive departments might be, perhaps, denominated a lawyer; but the more common acceptation of the word, and as understood by the common inhabitants of the country, the term lawyer is applied to an individual who makes the study of the law and its exercise his daily occupation and business. One that is employed as an advocate in courts of justice—as an agent and attorney in collecting debts, and in putting them in a right train for legal prosecution. Viewing the profession of the law in this last sense, although it is looked upon by the people of the northeast as respectable, it is a certain kind of respect, extorted by fear, rather than a voluntary contribution of veneration; and, entirely apart from all esteem or affection. The people fear and dread the law and lawyers as a kind of scourge that is allowed by the accidental usages of society, to be exercised upon them. If it must be said that mankind respect, of necessity, whatever they dread and fear, then indeed attorney and advocate lawyers are quite respectable. As a professional class of society they are estimated as the most intelligent, shrewd and capable in the contrivance and management of public affairs, and are called upon for assistance in all difficulties. In the exercise of their peculiar professional business as collecting attor-

neys, like the sheriff and his numerous deputies, their cunning and harassing agency is viewed with aversion; and from the circumstance, that it is a common practice of the country to allow lawyers and attorneys to advocate and defend any cause, *for a client*, ever so wrong, iniquitous and oppressive, and that they do so defend, under the plea of *professional duty*, and in effect, do lend their strength and influence in upholding iniquity and oppression, and so frequently, regardless of all righteousness; and that they do this for a fee, a livelihood, it has no doubt brought an evil imputation upon the profession of the law, lawyers and attornies, in a religious and moral point of view, among the common and general inhabitants of the country. While the faculty and profession are regarded for their great ability in the common affairs of life with a sort of timerous deference, the *morality* and justice of their calling, and its *benefit* to society are viewed with an unfavorable impression. This we believe to be the common impression of the common people of the country. Apart from their profession as collecting áttorneys, and their harassing agency, lawyers are esteemed as valuable citizens as those of other professions, and more intelligent in all matters of law and public business of society than the generality of other professions. There is a great diversity of moral and professional character no doubt, among lawyers. Some are governed by a severity of principle in the exercise of their professional character, while others again are more lenient and forbearing. Professional interests and emolument points out the course of the first, while manliness and good feeling suggests the last. It is the misfortune of this profession that its greatest prosperity lies through the channel of more evil than good to society. At least this appears to be the general opinion.

We have said that the commonality and mass of society pay a fearful deference to attornies, advocates and lawyers, and these, as a natural consequence, seeing their power and influence, assume a corresponding self-sufficiency and airs of superiority in society. We speak of the mass of attornies and lawyers but not including all; perhaps we may except as to ten or twelve in the hundred, possibly less, and very possibly more. It is amusing, quite amusing indeed, to see with what confidence,

with what *self complacency* and *assurance*, the younger portion of the faculty, *tyrees* in the profession, and *green* in the affairs of men, as well as others more staid and experienced, arrange themselves in the ranks of the first class, the first order in society, taking and expecting precedence by tacit assent, of other citizens and professions. They seem to expect, as matter of right and privilege, that they are to be considered the expounders not only of the law, but also the wise commentators of all human knowledge, or at least, of all political, foreign and domestic concerns, and would feel their high prerogative assailed to have their opinions or authority disputed by ordinary citizens. The higher order of the profession, counsellors and great lawyers, wear their conceded power and respectability with a more manly air of dignity and good breeding, yet abating in nothing from the air of *confident superiority*, although blended with a cast of "modest assurance."

The profession of the law sustains an ordinary member of it respectably by the mere dignity of its office, when as a husbandman or mechanic, he would go for little worth, and in all things else, except profession, be identically the same person. From the circumstances noticed above, that lawyers have so much influence in civil government, and power and wealth many times in the community, and the emoluments that may be expected to accrue from their office and profession, we may be warranted in looking for the motive that induces so many to select this as an established profession. Young men adopt a profession for themselves, or parents for them, not because it is adapted to their talents or turn of mind, so much as, that the profession is adapted to their interest, and calculated to do themselves honor and credit by merely belonging to its corps professional.

In the duties of a lawyer as an attorney or advocate in contending for and against claims before courts of justice, there is undoubtedly, much room for the display of talent, address, judgment and acumen, in adjusting the interests of adverse parties, sometimes on the right side of justice, and as often on the wrong; and from being obliged to defend the cause of his client, whether right or wrong, from a supposed duty of office, it may on the whole, become matter of serious inquiry *where to find the*

utility of his profession, except it be as a legislator, or as a party in the administration of civil government, or in the common affairs of society. Still the interest and profit of his profession must lie in his practice as an attorney and collector of debts. Therefore in the adoption of the profession of the law we believe, young gentlemen do not stay to consider its utility, benefit or expedience in community, its moral or religious tendency or any such principle. It appears sufficient for their selection to see that respectable and talented gentlemen are in the profession, and see them wealthy and popular in society, and standing at the head of public and political affairs; and dreaming for themselves, that, by *adopting their profession*, they also, will be considered respectable and talented, and in time, may become wealthy, and be enabled to taste a little of power and authority, and their minds become made up at once to take upon themselves the profession of the law, assuming all the airs of consequence belonging to the faculty as a natural badge of office.

Lawyers there are in abundance, pervading the whole country and stowed into all the cities, seaports and large towns, as well as in all the larger villages in the interior. The very nature of their practice they are compelled to undergo in order to procure a livelihood, does in fact, seem to drive them into the most perturbed, contentious, and to use the word, muddy waters of ordinary life. They see, and must necessarily be conversant with the most unfavorable feature of frail human nature. Yet out of this mass of human nature, some how or other, they must manage to live, to thrive, and to "get ahead." The vast numbers out of the general community, that have gone into this profession, to the north and east, within the last quarter of a century, and for which they have expended much of all their means and funds, and plunged themselves still deeper in debt in order to get fitted for practice, that the profession must have become much less lucrative, individually, than what it formerly was—and from these and other circumstances, they must necessarily be compelled, to repeat again, to mix in all the muddy waters of strife and litigation to be found in the knavery, falsehood, and in the evil and turbulent minded mass of society.

We readily admit, that the profession of the law and lawyers,

possess a commanding consideration in the estimation of the general community, on account of the weight of talents and authority they are so capable of exercising; but although they are respected by the great commonalty, they are also feared—and feared rather than beloved or venerated. The people do not so much fear to entrust their interest to their discretion—no, they do not so much doubt the responsibility of the faculty, as dread their superior wit, cunning, shrewdness and ability to manœuvre them to their own advantage, and, as the people have been led to believe, quite willing so to do. This is believed to apply more especially to the great mass of ordinary attorneys, and light craft, who, to use the term, are obliged to live "*at their wits end*," in the exercise of their professional finesse and circumvention. The commonalty know well, that they themselves employ these shrewd attorney gentlemen to annoy and harass one another in their own controversies, and live in constant trepidation expecting "*their own turn to come next*," to be overcome and fleeced!

REMARK. Now viewing all these circumstances—seeing these things going on in this manner, as it regards the exercise of this profession in the hands of attornies of the present day, it verily appears to us a sorry circumstance, in this part of the country, that the general class of practising attorneys and lawyers should be able, either to *make* or *find* so much of trouble and contention to stir up or to settle. It does really appear to us a pity, and a very reprehensible and moral delinquency too, that there should not be found more of republican virtue—more of common justice, honesty and intelligence in the various transactions and interchanges of property among neighbors and citizens of the same republican family, and more of prudence and wisdom in the manner of doing business—doing it by way of special contract and in some *written form*—and this especially to supercede much or all of disputation in coming to a final settlement, and all this too on principles of self-interest, and self-security; and as another inducement, to give evidence of intelligence befitting a citizen entrusted with a freeman's political rights and privileges. And, again, if any case of common occurrence, recourse in, or appeal shall be had to the decision of the law, why not again endeavor to give assurance of a freeman's competency, by bring-

ing forward his own cause before a court of justice competent to adjudicate the same—collect his own witnesses—ascertain the merits of his case—the points to be supported by evidence, either to enforce his own claim, or oppose that of another, as the case might be. Why not rather do this and trust to the fair and plain merits of the case for a just decision? It is believed that the officers of justice endeavor, pretty carefully, to inquire into the merits of the case by a strict examination of the evidence adduced, so as to be able to render a judgment as much as possible, both according to law, and if possible, agreeable to justice? Where is the wisdom and good sense to be found in applying to lawyers and attorneys in every slight and trivial case of disagreement and misunderstanding? They cannot alter the face of facts, although they *may*, *and do* make great effort to pervert them. They cannot argue the face of the statute or the law to turn toward a man, and smile in his favor, if it stand written against him: and vice versa, neither can they turn it against him if recorded in his favor. It is the business of the courts of justice to sift the evidence adduced in cases brought before them, as well as the parties litigant, and also to apply the provisions of the law accordingly. Lawyers and attorneys may *paint* and *color* as much as they please, but they cannot operate to the making nor unmaking things that are matters of fact.

CHAPTER V.

If it should be thought we have been rather severe in our remarks upon the profession of the Law and its exercise by lawyers and attornies, among whom we count many of our best friends, it should be remembered at the same time, that we have found considerable to record in their favor of high and honorable import. We noticed this profession as one object to which the literary education of the northeast and colleges tend. We did not undertake to say all that could have been said. We might have compared the faculty of the law to the Navy of the country. There are a few great ships of war, many more of a second rate metal, and a great many more of small craft;—so likewise,

in New-England there are a few GREAT LAWYERS—many of fair mediocrity, and a great many, *not quite so fair*. And we think it a very favorable circumstance to the present state of society, that the exercise of the law in prosecutions for either debt or crime, is nothing so rigorous nor harassing now, as it was at the beginning of the present century, twenty-five or thirty years ago. The asperities of society seem to have smoothed down to a state of neighborly forbearance, and the days of the excess of litigation, seem in a measure to have passed away—and to continue the steady progress of this favorable state of affairs, we have only to repeat our recommendation again, which we made at the close of our remarks, and at the end of our last number—that was, to transact all matters of business, all interchanges of property and other things, by way of "*special contract*" in *written form*—and not only so, but have duplicates of the same contract—that each party may have the *written contract* in his own hands, signed fairly also, by both parties. This precaution will save incalculable trouble in after days, save much cost of law suits, (a hardship for the poor to pay,) render final settlements easily made without the aid of arbitrators or course of law, and prevent contentions and unfriendly feelings in the neighborhood, on which much of the happiness of society depends. We therefore urge again and again, to do all manner of business by *special agreement, in writing*. We now proceed to the subject of

SCHOOL KEEPING.

In following the track of *Education*, and tracing it up to the objects and professions to which it leads, we come to the business and occupation of instruction or school-keeping.

There are some portions, or some part of the number of graduates from the northeastern colleges, and those of the more humble talents and expectation (with some exception probably) who turn their minds and ambition to *school keeping*, or to the business of instruction in some shape or other; and this too, as a business of profit and emolument. And here again the New-England, or northern character makes its customary display and shows itself in a conspicuous light. Apart from the customary instruction as professors of colleges, preceptors of academies and

old fashioned schools, new modes, new branches, and new combinations, new improvements, new plans and new systems "*ad infinitum*," have been devised, contrived, remodeled and reformed, assuming as many names and phases as the endless variety of the Kaleidescope; all improvement upon old fashions, and many times truly so too; all "*classical*," all "*scientific*," "*American*, *national* or *military*." We should hardly be able to single out and notice one hundredth part of them in a whole calendar month! A few therefore must suffice to exhibit the *strong trait* of northern and New England character.

The first of these are schools of high pretensions—"*High schools*," "*Lyceum schools*," "*High hill*," "*Round hill*," "*Pleasant hill*," "*Green hill*," "*Pine hill*," and other hill, mountain and valley schools to the end of the alphabet. From the representations set forth in the PROSPECTUS which precede these establishments, we should be led to expect of them, something very refined and extraordinary, leaving our old fashioned college and academical institutions far in the back ground.

The leading characteristics of these "*Arcadian Lyceums*," or "*Athenian Institutions*," is in fact, private and select; and in government and discipline, they partake of the patriarchal form. The teacher and pupils live much, and often times together in a family; the former exercising the duties of parent and tutor, and the latter obeying his precepts as children and pupils. One teacher establishes such a school and denominates it such a one, or such title of appellation is bestowed upon it, embracing such a long train of literary branches to be pursued and taught to the scholar (as exhibited in the catalogue, and sufficient almost to cover the whole circle of learned and literary studies that are to be found in the dictionary of arts and sciences) and such an ostentatious display of learned professors and tutors (as per catalogue) that it is sufficient to show one to every leading branch, and exhibit a formidable constellation of literary Doctors of philosophy and knowledge, (sapientia.)

The character of the particular schools now under special consideration appears less calculated, and perhaps, were less intended to make scholars profound in science and literature than the colleges, but rather to furnish *genteel* scholars, accom-

plished more especially in manners, language and polite literature. A heavy tax, as terms of admission into one of these private, select and choice schools, for board, tuition and other contingents, is expected and exacted, and this circumstance operates to the exclusion of many, and renders it entirely a *select school* for the more "*opulent families.*"—And this again, is undoubtedly an acceptable circumstance to these high minded, wealthy individuals, who send their children from great distances many times, and pay a great price for all accommodations of a boarding school. (*It associates their children with the great families of the land !*)

To turn these establishments to the best profitable account, is undoubtedly the great end and aim of their prudential proprietors; and to effect this grand purpose, a variety of considerations necessarily come into view. They must be located in the most eligible situation—in fine, handsome and central large towns, on some pleasant and commanding eminence, overlooking the sursounding country, surrounded with cooling groves, intersected with wrought paths for walking and coursing, shaded grounds for all kinds of gymnastic amusements, stately buildings of finished architecture, splendid household furniture, and sometimes a livery stable of the finest horses and carriages kept especially for the gratification of choice lads of spirit, who alone are expected to mount them.

To be successful in these high toned establishments, it is believed to be matter of primary importance, that the *principal* as well as others of subordinate grade be a *genteel* man—genteel both in person and address—easy and winning in his manners. If accomplished in language, conversation and belleslettres, with a small amount of erudition, and with *discreet* management, his literary qualifications will pass with little doubt or criticism. Much indeed depends upon *personal appearance* and *grace* of *manners*, in securing the trust and confidence of opulent parents accustomed to well bred society.

NOTE. Let no one pronounce these suggestions as idle assertions till he can show them to be otherwise than truth and reality, for we have no manner of scruple in advancing the opinion, and maintaining it too from examples of real life, that were a princi-

pal of such a school establishment as just described, as profound in learning as a Bacon, a Locke or a Newton, yet unknown to fame, and ordinary only in *person and manners*, he would surely fail. That is, sure to fail in the object proposed; a popular, and consequently, a lucrative establishment.

Again. The interest of one of these *high styled schools* must be too well understood and regarded not to adopt an order of government and discipline, as much to the *heart* and *affections* of the pupil, as to his *intellect*. Easy government and kind persuasion, will be judged the more prudent, and least hazardous mode whereby to manage these lads, most of whom doubtless, have been accustomed at home to pampered indulgence. Therefore it should not be thought very extraordinary, if such disorders and improprieties as would meet with chastisement in ordinary scholars, in ordinary schools, should be passed off with little notice in a school of this high order. If a window get broken, a table, or any depredation be committed upon any other article of school-material, another, or else the customary trait of New England or northern character, is readily seen, in the exemplary patience and forbearance under such circumstances; and also the laudable address exercised to get rid of the affair without coming to an awkward rupture with a pupil, whose wealthy and respectable parent is abundantly able and willing to pay for all extra damages done by his high spirited son, beside a heavy annual fee for his tuition and other charges. We say, and repeat again, that in the exercise of such exemplary forbearance in this case, we have more manifestation of the leading trait of New England character. That is, the facility by which it accommodates itself to the circumstances of the case, in securing what is here familiarly termed, the "*main chance.*"

In the intrinsic merit of these sort of high schools, we have but little interest; neither have the public, as we can conceive. They appear to us almost as private property, intended to promote individual interest. The pupils of these schools appear to be destined merely to perform the part of private individuals—the course of education pursued, and branches taught, rather calculated to fit young lads to become merely genteel, or more accomplished gentlemen, rather than to prepare them to act a

useful part in society. They are only taught, as we have been led to conceive, the ornaments of literature; the living languages, belleslettres, politeness and graceful manners,—and not the profound sciences, nor the erudite branches of knowledge. Neither are they intended for ministers, physicians, teachers, merchants, nor practical lawyers—although some small portion of them may be intended for the law, looking forward merely to politics and civil government. This however, applies only to a very few scholars, and to the children of very wealthy families. The great majority of private schools in the north, are undoubtedly designed to fit scholars for some kind of usefulness. What we endeavor to bring up to view is, the address and ingenuity displayed by the young and enterprising of this section of the country, to turn every thing to good and profitable account; their talents in education and instruction, as well as in all other things.

These innumerable select and private school establishments are taught or made to assume every possible variety of shape, model and contrivance; all got up, organized, and drove ahead by private enterprize, on private risk and responsibility, and no manner of doubt, for private interest and profit. In style and grades of consideration and respectability, there are as many to be enumerated, as there are degrees to be found noted for the mercury upon the thermometer.

Speculation, invention and enterprise, are indigenous to this part of the country. They grow almost spontaneously, or at least with ready cultivation. Every branch therefore, of school instruction, is represented as greatly "*improved*—all are *simplified*, *amplified* and *methodized*," and taught on superior principles from former modes. Theological schools—law schools, medical schools are in abundance. Literary schools, in contradistinction from professional, are without end or calculation.—Academies, or grammar schools, one or the other, are to be found in almost every considerable town. *Ladies' Boarding Schools* are all over the country, and of every degree of estimation and respectability. Some teachers there are, and of considerable note, who in order to attract notice, have united a share of military parade to their catalogue of literary branches. This part of their policy succeeds oftentimes to a charm. The mili-

tary dress and accoutrements, especially the "*bullet button*" system, catches the eye and fancy of the youthful student; and then, nothing can pacify, till his kind and indulgent parent accommodates him with a birth as a military cadet; and thus the military (A. Lit. Sci. and Military) academy schools become filled with aspiring young heroes, big with *expected* importance.

Some teachers, again, turn their attention to single and individual branches, making a great handle of the improvement made in the branch itself, and the mode of teaching it to others. Some travel the country, teaching by short courses of select exercises. One teaches English grammar in so many lessons, in such a short time, and generally according to some author's system or plan—another teaches penmanship or chirography, on such a system, in so many exercises. Another lectures upon astronomy, chemistry, geography, mnemonics, etc.—all teaching by some new and improved method, a competent knowledge of his favorite branch, in a very short time.

Genteel Boarding Schools. We have just mentioned genteel boarding schools. These are considerable in number, and also of different degrees of pretension, from the first in order and style of accomplishment down to the common and ordinary, and variously employing the attention of ladies and women; some as governesses, and some as common school mistresses. To these boarding schools, the fashionable and the "*well born*," send their daughters to be educated and trained up in a style suited to the sphere of life in which they are expected to move —and to these same genteel schools also, are sent many times, and we believe in the long run unfortunately, the daughters, (of what is called among them) the "*middling interest*," farmers, mechanics, traders, physicians and lawyers of mediocrity of life. The young ladies here, of these two classes just noticed, are taught alike, without distinction of their different circumstances, and all educated for choice ladies—not expected to assist in family affairs by any kind of productive labor; but to dress, to sit and move, to be looked at, admired and waited upon like *fine ladies!* And herein lurks the hidden mischief. They of the moderate class have been trained up at these genteel seminaries, to expect that which can hardly ever happen to many of them;

and that is, to be so well settled in life, as to be exempt from all family toil and coarse labor; and also, from ungenteel and coarse society. Of the amount or quality of that, or whatever they acquire at the boarding schools, we have but little to say; probably however, we will suppose many good and valuable things—something of literature and erudition many times, no doubt; but far and above all, they take special care to get possession of the *all important part* of a young ladies' education, and for which the daughters of the more wealthy are especially sent to obtain; and that is, grace of manners, polish of speech and conversation; and especially *dress*, *grace of attitude and movements*. In a word, *personal appearance*. And although this may not be all that the majority of them study while at these schools, yet still it is believed to be the *all engrossing study*, the chief aim and drift of all their toil and assiduity; but no one can possibly make objection to this. They cannot but see that it is the all controling charm—the all potent attraction to the other sex; and, as an advantageous settlement either is in reality, or may be supposed to be, ultimately, the *great end and aim* of most young ladies, (and very possibly their parents) it would seem rather extraordinary if they neglect the most essential point of all—*dress* and *personal appearance*. And this too, when it is believed to be the most grateful to their feelings to preserve. But this is not all the evil done to young ladies of the mediocrity of standing by this fine polish of education derived from the boarding schools abroad. Returning to their homes after the usual term of absence, they find themselves entirely unfitted to their own equals of the other sex. Those youngsters, or youngerly men, whom they left at home on going abroad, and perfectly content with as companions then, they can by no means be reconciled to now, on returning back accomplished and improved young ladies; no, the harmony and companionship is all deranged. The daughters of the town or village, have become too accomplished and too refined in taste to mate with, or match with the sons.

This is believed to be the leading feature of female education of the better or higher sort in the northern, or New England states, when applied to the medium, or middling classes; and it

is also believed to be the common result; and that is, the destroying of companionship between *equals* of the two sexes of the same neighborhood. And this is believed again to be a pretty true picture. The parents and brothers of the country towns or villages, have labored hard, and toiled long and wearily, to procure the means, (not designedly however) of elevating their daughters and sisters above themselves; both in their own eyes, and it can hardly be doubted, but also in the self-estimation of the daughters and sisters themselves. They know and have learned the fashions of the times, and must dress in style—walk, speak, dance and do the honors of the table, and attend upon company according to the etiquette of genteel company and the latest fashions. They cannot now possibly see any companion for themselves, (the daughters) but such as are accustomed to, and understand all these things of the more genteel and the fashionables. None appears now to their contentment, short of merchants or traders, or bachelors and students of law, physic and divinity. These are but few—most of them move away to seek a settlement in some new place and there find companions. The sons and brothers that are left at home, are quite too clumsy—stiffened with dirty hard labor, browned up by exposure to wind and heat—dull and coarse of speech, and otherwise not so agreeable. "*These wont do.*" Thus it eventuates with most young ladies of the middling class, educated even for a little while, at the high style boarding school. *They abide in the house of their fathers. They sojourn many days. They spin not, neither do they exercise the "shuttle nor the distaff," as did their mothers of old time. But they sit in the house of their fathers;—they sew light and fancy work—they look forth out of their windows, and they sigh—"for nobody is coming to woo."* This interpretation is plain. Female education conducted in the manner mentioned above, serves rather to confer ornament than utility, and better calculated to render its possessor interesting and lovely, than to enable her to give essential assistance in the more weighty concerns of a family or common society, and unfit her to become the contented wife of a common husbandman of her own equality of standing. The fault may not be so much in education itself, as in its misapplication. Young ladies of the

common condition, as we judge, had better be well schooled in the common, useful branches of lasting utility ; and trained up especially to the exercise of all affairs of house keeping, and also, taught to expect but little assistance in their future progress, from any one. In this there are but few disappointments. Few ever realize by marriage the wealth and circumstance they anticipated ; yet some have more, and occasions many times, a pleasing disappointment.

One particular more, we will notice, in regatd to the education of the two sexes in this section, to wit :—that literary knowledge appears to be pursued by the male sex with small regard to accomplishment of person and manners ; but with the female, and comparatively, literature appears less an object of interest than personal accomplishment. The former expects to command emolument and respectability by his erudition, the other is content to win love and favor by her blandishments. And we cannot deny but we all of us admire all these fine things in the female sex, for we certainly do, and still we cannot deny but that we should both love and admire them full as much, and something more, to see them exercising all the female duties pertaining to a family and domestic affairs with neatness, gentility and sprightliness. In fine, doing all these things with grace and dexterity ; such as washing, ironing, cooking, baking and all kind of domestic sewing—making and mending common garments. We admire to see them dress in an exemplary manner for neatness, taste and simplicity—modest in colors, nothing gaudy nor flashy, and giving good example as to economy of dress, suited to the circumstances of others of the place, rather than seeking to outdo their companions. We acknowledge there is hardly any thing in all the affairs of life so gratifying, so captivating, as the example of a young lady, well educated, well bred and accomplished, and well conditioned,—using her best endeavors in all things, to set the best example in all the proprieties of life,—for modesty, kindness, charities, discretion, and patiently studying every shade of decorum,—practising it for herself, and teaching her companions "*to go and do likewise.*" When we see such a one pass, so endowed, with *so rare*, and so much excellence, we involuntarily step aside, raise our hat, and *stand—look, love* and *admire* in silence!

CHAPTER VI.

THE PROFESSION OF DIVINITY.

THE profession of divinity is another object to which the literary education of the country leads; and to this the colleges would seem especially to bear reference as a preparatory step to its proper administration. And this we think the more natural inference, from the prevailing clerical cast of character attached to these institutions, the colleges. It is, we think, more than probable, that in the origin of them, colleges were especially designed for the education of those who were to be set apart as ministers of the sacred profession—teachers of divinity. We have some where read such matter in some old historical records as would seem to justify this remark, that in their origin colleges were merely the higher sort of schools, established by the order of priesthood, and taught and conducted by them exclusively, and especially to qualify younger members of the same order. We believe the younger students of these primary high schools, were in older times styled clerks, or as formerly, and sometimes even now, pronounced "*clarks*,"—and after this even the members of the order of priesthood and teachers were styled "*clarks*." And from the word clark, or clerk, probably arose the term clergy, clerical, and its other branches of derivatives. A clergyman now signifies a preacher of divinity, a teacher of divine revelation; and the settled veneration attached to this order long since, supports an ordinary member, and entitles him, ex officio, to a venerable consideration, and assigns to him a seat in the congregation of the elders of the people. From the peculiarity of the office and its sacredness of character, it may be difficult, and somewhat hazardous to attempt drawing any line of comparison between this, and any other of the temporal or secular professions. In the European countries, it is believed, the spiritual dignitaries are sometimes, if not generally, allowed to take precedence of the temporal. In this republic too, and in the northeastern states, the clergy, in all appropriate places of assembly and mixed company, are invited, either to take precedence, or to

an elevated station among the principal members as matter of courtesy. The commonalty of this section have been long taught by their fathers and predecessors down to their own times, to view the clerical office with sacred veneration—as one distinct from all others of a worldly character, and as such, set apart.—But still, if any mode of comparison could be found, we should be inclined to the belief, that by the great body of the common people, the clergy and their office is looked upon with the greater *reverence*, on account of the sanctity of the office—and that the office of the lawyers and the law, is held to be of the greater dignity and authority in worldly concerns, from the weight of talents and influence, exercised by lawyers in the management of public affairs and civil government. The one holds out to the acceptance of the young candidate for professional office, a chance for a share of professional reverence and moderate competency—the other, a chance for wealth and distinction; and between these two alternatives he makes his selection. Ambition and love of independence is believed to suggest the latter choice, while piety and moderate expectation, are supposed to govern the adoption of the former course. The one is allowed much latitude and scope of enterprise and action, the other is more circumscribed, and more rigidly confined down to the narrow limits of moral and religious decorum. By the common usages of society, the clergy here, are not allowed much, if any participation in the affairs of civil government, nor but little liberty of action in procuring the common means of a livelihood, and thereby rendering them much dependant on voluntary contribution. And yet, notwithstanding all this restriction, the lot and cast of a clergyman among the northeastern people, is not the most unpleasant and grievous to be found in their community. Although circumscribed in his sphere of action, yet within certain limits, and in things appropriate to clerical duties, his influence is felt and appreciated with a confidence and security almost unbounded—almost paramount. The settled veneration of his office must be consoling, a healing balm for innumerable privations. When young, he is the friend and brother of his people—when old, the friend, father, and shepherd of his flock, feeding them and their little ones with the words, the hopes, and the consolations of

everlasting life. He lives a blessing to his people, and dying, his memory is blest by them.

We mean to represent however, that this was the condition and standing of the clergy and their sacred office, years gone by; at the close of the last and beginning of the present century, rather than the present state of the profession *now*, in 1830. The "fashions of this world pass away," and the circumstances of the clergy and their office have undergone great changes. Sectarianism has crept in among the people. Party divisions are rife through the land in the North East—Nothing seems "*stable and steadfast.*" The very foundation of religion itself, *Faith*, *hope* and *trust* in the gospel of the Lord Jesus Christ, appears to be endangered by this division among the members who profess and covenant to uphold its truth, and to be governed by its precepts —by the precepts taught in the gospel of Christ. This surely teaches "to be united in bonds of brotherly love." Whence this schism, this sectarianism and party spirit, in its operation, gnawing at the very vitals of union and Christian affection? Is it the child, or spirit of "*free inquiry?*" Or is it not the spirit that stalks abroad seeking to work mischief upon frail humanity?

This party spirit and sectarianism seems to manifest itself among the inhabitants of the North East, by usurping the place of *true godliness*, *piety*, and righteousness of life. Instead of harmonizing to build up Christ's Kingdom in the world as directed in his gospel, each one appears eager only to build up his *own sect*, and but little matter how much at the expense of all others.—If he do but succeed in the predominance of his own party, but little regard is paid to the means how it is brought to pass, and escaping the penalties of the civil law! The great and paramount object *now* is, to gather in proselytes to *our side*, *our church*, or *our society*. To this end and purpose, old churches or meeting houses, as they are called in this section, are taken down, and more modern and stately ones are erected in their stead, to render the *place* attractive. The partizans are willing to sustain great expense, or do it, to fit their House up in style, that it may be a more inviting place of resort than their neighbor's of some other sect or denomination. And the other sect on the other side, erect and rig up their House from similar

motives. Then in the next place, they, each party, seek to engage a person for the sacred desk as minister, whose *popular talents*, and *popular person* and *character*, shall be most likely to win over the greatest number, of the greatest wealth in their community! And true it is, this selection, this "*lot and cast*," most generally falls upon the *young and fair* in the profession. The young ABSALOMS of the day. Those who have been educated in the modern style of polish and accomplishment, and capable of "*winning the hearts of the people*" to their own church and party! "*Are not these things so?*" And how are they brought to pass? Pretty generally after this fashion. The *reverend clergymen*, and *reverend old church*, are removed pretty much at the same time—or in some way or other it amounts to nearly this. The younger part of the society generally become *modernized*, or dissatisfied with the elder part, and branch off and build up a modern style church for themselves, and engage a *young* clergyman, as described. The elder party continue on a while longer with the old House and elderly minister; but by and by it is found, that the younger ones of the *old House* and *old society*, are drawing off to the new, and more attractive church and society, and, in self defence as it were, they eventually take council together, and see cause to part with their old fatherly minister, although a hard case with the elder families of his flock who have enjoyed his friendly care for so long a time; but nevertheless, he *must* take leave, the council judge it best for all parties under present circumstances. And he is therefore dismissed! This done—they set about repairing the old *meeting house*, or setting up a new one—and this also, after the most modern style—and this old branch of the society will assuredly in their own turn, take special care to engage a talented man, *young and fair*, to officiate for them, and as an offset against the influence of their young neighbor, engaged in the *other church* before discribed! "Are *these* things not so?" How many instances can there be pointed out, where a society having become disunited among themselves, and built up a new church, and did not near the same time, get rid of their *old minister* if they had one old or elderly? We remember but few instances. And how many examples can there be shown, of old

fashioned ministers being settled to preach in a *modern style*, *new church*. How many ministers are there, over forty five or fifty years old, that have been ordained and settled over a rich and large society, with a stately church or meeting House in all the North eastern section within the last ten or fifteen years past, or since the year 1820? And how many ordained and regularly settled before 1820, can be found established and preaching in the same place still? Or how many, twenty five years in the ministry, and from 25 down to 5, 6 or 8 years, that have not been removed, dismissed, or put round from place to place, from once, twice, to six, eight or ten times. And worst of all—what a sorrowful train of old fashioned and worthy fathers and ministers of the *gospel* of our Lord and Saviour, that have been once settled over religious societies, and are now, turned adrift upon the *wide world* to wander, and are literally beginning, or seeking some little and pitiful engagements from town to town, and state to state, as the last *dernier*, or "*forlorn hope*," to procure a scanty living for themselves and families!! We ourselves, know many such examples, and can name them too, where clergymen over fifty years old, and thereabouts, who, when *young*, were the very *idol* of their people, who are now turned off, and without a "*script*," to grub and *graze* upon what they can find on the barren plains of the North East, the *sterile wastes* of *Samaritan*, disinterested charity and benevolence. We say sterile, considering the whole character as one great community; but not so entirely.

There is much and considerable of benevolence *individually*; for were it not for the charity or liberality of their own order, who happen to be well provided for themselves, and many other liberal individuals, these *veteran laborers* in the Gospel field, would see sorrowful days in their *Evening of life!* And how came these things so? We answer—plainly from two principal causes—wickedness schism and discord among the members of their several societies; and secondly, when they *grow old*, they know not how to modernize themselves and become *young*, *fashionable* and *interesting* as they once were, therfore unable to proselyte and win over the many! and thus the *substantial elders* oft he ehurches are *cast off* like old garments, "*out of date*," and the

young and *modernized*, are inducted into their places; and these also, in their own turn, will have to follow the foot-steps of their predecessors in office, and in due time, give place to those *much younger* and more *interesting* than themselves! This is the evident course of passing events, as we journey onward in our day of life. "These things were not so in *older times*." Forty or fifty years ago, the inhabitants of the Northern and New-England States, lived quite in harmony and peaceably together; and were then, a good deal of "*one heart, one faith, and one baptism.*" The old fashioned Calvanistic congregational order was the prevailing one at that day, and for a long time before and since, and down to twenty or more years ago. In the days here referred to, there was generally but *one sect*, *one minister*, and *one meeting-house* in each town. The pastor was ordained over his parish when young, and lived on and finished his course of life and died among his flock, like a parent or father among his children. He lived among them as a spiritual guide, friend and father, and when he died, they mourned his loss *as a father*, and buried him among themselves, and erected the customary grave stones *to mark the spot*, where the remains of their good pastor reposed.

But in later times, but few clergymen have the good fortune to *live* and *die*—with their first society over which they were first ordained. No, the Demon of party dissentions is abroad and through the land, and so operating as to drive gospel ministers from place to place. There is no such thing now a days, as certainty and stability to their location and establishment; all are exposed to the "*changing scenes of life.*" Although clergymen are still reverenced by the general community, and beloved by their own people and sect, a good deal as formerly, still their position is not as in days gone by. Different sects and denominations have multiplied locust like. The towns through the whole country have expended so much money in rearing so many costly churches, or meeting houses, that they feel but little inclined to afford their clergy much for their labor. Very scanty salaries are allowed (many times dependent on voluntary contribution) and very difficult often times to collect even these.—And it

may be worse next year, or none may be allowed, and the minister removed; literally turned off to make room for a more popular *orator!* In the present heat for sectarian predominance, a *fair, talented, popular preacher*, who by his address, and to all appearance, capable of winning the hearts of the *wealthy* and the *many*, and attaching them to his own community, will be enabled to command much more by *these endowments*, than he will by ever so much *piety, profundity* of *erudition* and *godliness* of character alone and without them, even in a medium degree.

There have been it is believed, more costly houses of worship erected for the different sects and denominations in this quarter, and within ten and fifteen years past, (since the year 1820) than were built in a whole century before that time, and at three times the cost—and pity it is to say, and believe it too, that PARTY SPIRIT and SECTARIANISM have done all this mighty work, and with little aid from the true, *genuine spirit* of RELIGION and GODLINESS, although this must be made the *ostensible* motive. The struggle for sectarian success and *preponderance*, has drawn the clergy themselves into its irresistable current, and borne them onward with the multitude and the popular tide. They are *now* compelled to labor incessantly, by night and day,—"in, and out of season"—are ever subject to the caprice of their society to be removed. They must now keep up Sabbath schools, an excellent plan, to secure the children in good time. They must visit their adherents scattered through the many school districts of each and every town, and preach and exhort in the school-houses by day or night, with only five or six, to ten or fifteen individuals very possibly attending; and this *must be done* and much more, to keep their own members from straying off to other denominations, and to retain their *own places* and a sufficient audience and society together, to give but a poor, slender support from year to year, for themselves and families to subsist upon.

This hard case of the profession however, is applicable more especially, to the condition or circumstances of the clergy in the great interior parts of the country—while there is some mitigation to be allowed in regard to the large towns and cities on the sea-board, where they have much better providence, and more

constant and numerous attendance upon their administrations; yet still, even in the latter places, their duties are fatiguing, incessant and the tenure of their office *uncertain*, although more secure than in the great interior. And this is believed to be a pretty correct representation of the state and character of religion and its administration in the Northeastern States at the present date, and for a number of years past. And it brings up to view the strong and leading feature in the character of this great community. That is, *hardy perseverance* and spirit of enterprise, love of innovation, speculation, free inquiry, liberty, or almost licentiousness of speech and action in all affairs of public and private business—of religion and politics.

We will further remark, in approaching to a close upon this article, that we believe those gentlemen who undertake to discharge the practical duties of the clerical profession, are pretty generally, faithful in their calling, untiring and unwearied in their labors at all times and seasons, and upon all occasions; and as it appears to us, for a very *scanty* and *precarious* subsistance —and we will further add,—for the consolation in believing they are doing God's service and benefiting their fellow men. We do not like to say, nor believe, their predominant object to be, entirely, a fond love of *reverence*, and an anxiety to secure an *ample livelihood*. No, not altogether so—yet nevertheless, it is worthy of some note to the *looker on*, that the sons of the wealthy, or individuals otherwise in independent circumstances, rarely, if ever, adopt the fatiguing labors of this profession, as required at the present day. It certainly does appear to be left to those who are compelled to *labor* for a *living*. Neither the *sacredness* nor *reverence* belonging to the clerical office seem of sufficient attraction to engage the labors of the *wealthy* and *independent* of the Northeast. Why are these things so?

Now were it the great object in all this mighty effort making through the land, to keep up and maintain the *true*, *holy and heaven-born religion*, as set forth in the gospel of Jesus Christ, how much more likely it would be to effect this all important end and purpose, by harmonizing all their efforts together. To work together in *love* and *brotherly affection*—giving aid and counsel one to another—interchanging all manner of kind offices

rather than to divide off into *clans*, and contending who shall have the greatest number and strongest party. Does *pure religion* and *Godliness* require that so much cost for building meeting houses or churches be expended, as two, three or four for each considerable town, and so many preachers to be provided for and maintained, when there are but few hearers to each, and not more in all than could be accommodated in one or two spacious ones? Can this be the manifestation of that "*faith*, which works by love and purifies the heart?" Is this contending for sectarian predominance to be looked upon as the interpretation of the parable of the Samaritan, or the sermon on the Mount? Does it not rather look like a civil, or general discord among the professors and ministers of "Christ's Church on earth?" It certainly looks to wise and considerate men, not communicants as the term is, like universal discord let loose upon this devoted country. A partizan warfare—a general *sectarian* CRUSADE against one another. Each one against all others not of the same caliber—not wearing the same sectarian garment in the same style and fashion of himself! and the mass of worldlings will say that all this disorder is *stirred up*, and headed by those who undertake to *live by preaching*, and style themselves ministers of the gospel and reverend clergymen! We say, will not, nay, do not the mass of the worldly minded utter forth these things of scandal already, and loudly too, "in the streets and upon the housetops?" And what shall stay this undermining evil upon society, upon moral and religious decorum, but a thorough reformation in these things? Let this work then, first go on, and hope for good effects to follow. Let ministers and clergymen set the example by harmonizing one with another, and interchanging all offices of kindness, brotherly love and affection.—And in a manner becoming Christian brethren, all of the same family, and all looking forward to the same blessed immortality in the world to come.

In confirmation of our own views, we subjoin the remarks of the *good* and *great* DR. FRANKLIN, upon this sacred cause, showing his thoughts on the effects of *true Godliness* operating upon the conduct of mankind. In a letter dated Phila. 6th June, 1753, to a friend, this *wise man*—"A 2d DANIEL *come to Judgment*," continues:—

"As to the kindness you mention, I wish it could have been of more service to you, but if it had, the only thanks I should desire, are, that you may be always equally ready to serve any person that may need your assistance, and so let good offices go round; for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as *bestowing favors* but as *paying debts.* In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity of making the least direct return, and numberless blessings from God, who is infinitely above being benefitted by our services. The kindness of men I can only return on their fellow men; and I can only show my gratitude for these mercies from God by a readiness to help his other children, my own brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our creator.—You will, in this, see my notion of *good works;* and that I am far from expecting Heaven by them. By Heaven, we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such rewards. He that for giving a draught of water to a thirsty man, should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they *deserve Heaven* by the good they do on earth.

"Even the mixed, imperfect pleasures we enjoy in this world are rather from God's goodness than our merit. How much more so then the happiness of Heaven. For my own part, I have not to think I deserve it; but content myself with submitting to the will and disposal of him that made me—who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that *he will never make me miserable;* and that even the afflictions I may at any time suffer, shall tend to my benefit. The faith you mention, has doubtless its use in the world, I do not desire to see it diminish, nor would I desire to lessen it in any man; but I wish it was more productive of good works, works of kindness, charity, mercy, and public spirit; not holiday keeping, sermon reading and hearing, performing church ceremonies, or making long prayers, filled with flatteries and com-

ments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty—the hearing or reading sermons may be useful; but if a man rest in hearing or praying as many do, it is as if a tree should value itself upon being watered and putting forth leaves, though it never produced any fruit.

"Our great master thought less of those outward appearances and professions, than many of his modern disciples. He preferred the *doers* of the word to the mere *hearers*—the son that seemingly refused to obey his father and *performed* his commands, to him that *professed* his readiness, and yet neglected his work—the heretical, and *charitable Samaritan*, to the uncharitable, though *sanctified priest*—and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard of his name, he declares shall in the LAST DAY be accepted, when those who cry Lord! Lord! who value themselves on their faith, though great enough to perform miracles, but have neglected *good works*, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion, that there were some in his time so good, that they needed not to hear even him for improvement; but now-a-days, we have scarce a little parson who does not think it the duty of every man within his reach, to sit under *his ministrations*; and whoever omits these, offends God! I wish to such, more humility, and to you, sir, more health and happiness."

B. FRANKLIN.

CHAPTER VII.

Of the contents of the piece which is here incorporated and forms the substance of one of our essays or chapters, the Editor has to say, that it is a scrap, and a choice one too, taken some time ago from an old news-paper. It appears to be the chief part of an essay upon the character and affairs of our country and the eastern States; the first part of it is torn off. Stripping it of its

flowery and poetic allusions, and its exuberance of diction, we should then say, that its material, appears much like the solid bullion, or sound oak, of our UNCLE DANIEL, the New England Peregrine. The views it contains, exactly accord with his, without its extravagance, and is no doubt from a masterly hand. The piece remaining, is as follows.

There is not a country on earth, where there is less reverence for antiquity, than in the United States. We have been laying hold of its pillars with Herculean strength, ever since the pilgrims landed on the rock of Plymouth, tumbling them down one at a time, but almost always with a solemn deliberation. Since the American Revolution, England has been imitating our political example,—demolishing one fortress of antiquity after another,—taking years to accomplish what we have perfected in a few months,—so that now the British public has almost reached Bentham, and shot far ahead of Brougham, his great disciple. True, at this moment she is pausing, only to accumulate strength. The volcanic fires are crusted over, but there is the rumbling within, —the terrible rage of pent-up wrath, which must and will find vent, some day or other. England has not gone far enough. She is but in her swaddling-clothes. We, her children, have shot ahead, and are earnestly beckoning our parent on. We see the danger,—the burning cinders, covered with ashes, among which she is walking, and as dutiful children, we would rescue her.

But it becomes us, as we have undertaken to act the pilot, to keep watch of ourselves. The mariner, when he is drifting upon the ocean, narrowly watches his latitude and longitude, and takes note of every star that glitters about or above him. So we who are drifting hitherward and thitherward, should turn our glass about us, and our horoscope beyond us, and mark our latitude and longitude on the chart of the present day,—taking note where we are, for what purposes we are destined, what we are to learn, what we can do, what are our vices and our virtues, and in what our day is distinguished above all others that have gone before it.

But a republican is unjust to his country, when he turns courtier, alone, and flatters her virtues, without exposing her faults. A crisis is approaching in our destiny, which if we stand the trial, we shall redeem the world from the thraldom of monarchy

and priesthood, and from all the misrule of the past. If we fail, adieu, a long adieu, to all republican institutions, when they have failed under such auspices, with so many circumstances to favor them! Our republic is the lost Pleiad of antiquity, that our ancestors brought back again, and re-established in the political sky,—the divine conception of the gifted Pericles, and Aristotle, who lived two thousand years too early,—a glorious star, heralding in its train a constellation of States, whose motions, whose orbits, our ancestors have adjusted with almost infinite wisdom, which, if we disturb, the lost Pleiad is *lost*, forever! The crisis which approaches, is that which drenched the Roman republic in blood, and ended in the establishment of a long line of emperors. We are prosperous beyond description. We have wrought miracles in felling the forests,—in subduing nature to our wills,—in gathering wealth from the ocean,—in all the achievements that make a people great or proud. Now comes the trial, whether we can stand this prosperity,—whether wealth will sink and wallow in sloth and corruption, forgetful of its duty to God, its country, to science, literature and the arts,—or whether the tremendous energy of mighty masses of people acting directly npon the government every year, will be guided with that moderation and virtue that becomes man, when made the arbiter of his own fate. In this crisis, property has a duty to perform of momentous importance. If accident or exertion has given it superfluous wealth, it is its duty to direct that superfluous wealth to the mass. An American ought never to be quiet, until Property is made to educate the *whole people* at the public cost, and to give them, not an ordinary education, but to throw open, encumbered only with a trifling expense, all the colleges and the academies of the day. EDUCATION,—free, universal education, is the great pillar on which our fabric rests: and no man in a republican government, has any security for his property, bolt it and bar it as he may, unless the people are a well-educated people. Or if he has security, it is the security which armed force gives to law, and which may at any time, be directed against the liberties of the people. We mean to say, that when all the people make the laws, the security which property has, that good and equal laws will be made, is in the intelligence of the people,—in

the liberality that education always infuses into the whole character,—in the guard that a universally educated people ever have over all turbulent and mischievous men. Hence Property has an interest in universal education, and as it is its duty to educate all, so is it its interest. When the multitudinous mass levels its mighty catapult against the walls of property, it is too often the fault of property itself. If it neglects society, it cannot well expect friendship, even if it has protection, from society. If it grows insolent, it must expect insolence in return. But what a hold has that man upon society, whose property enables him to engage in the most liberal errands of benevolence,—whose life is a life of charity, who patronizes the arts and the sciences,—and who encourages and rewards genius, wherever it may be found. Bonaparte achieved as much by his liberality as his arms, and the difference between him and Cromwell is, that Cromwell was a vulgar hero, and he a sublime one. Fortunate indeed is it, that there is this link of interest between the extremes of society, which, when not strained too roughly, preserves the peace of both. The mass, as an interest as well as a principle, seek only a good government, and the best administration of that government,—but if the mass be not well informed, every vulgar rabble leader, no matter of what party, will push them to one extreme, and drive property to the other,—so that in the end, the interests of both are sacrificed.

Our day and our country in particular, have a tendency to extremes. In driving the chariot of reform, there is danger that we drive too furiousiy, heat the axle, and set the whole on fire. In levelling the abuses of antiquity, there is danger that we level its uses too, and dash down the very foundations of society. When we undertake to do a thing, in our hearts to do it, we are not willing to stop when it is done. Again, in using a good thing, we often use it too much, and in following out an excellent principle, we often follow it too far. Take the principle of society, for example, and see how far it is extended. If one ever doubted that man was a gregarious animal, he could not doubt it now. Every thing must now be done in flocks. The gregarious is the great principle. The difference between our state and the savage state is, that in the savage state there is but

one flock, subsisting but for one purpose,—whereas in ours, the mighty herd, moving in masses, under one control, is now divided into myriads of flocks, called SOCIETIES,—into parties of evry name, hue, and character, purpose, and description, in which men herd for various objects,—and many, alas! too many,—but to save themselves the trouble of seeing, thinking, and acting for themselves Hence, no man acts of himself and by himself; but he sounds his horn, and summons around him his clansmen, and forms a society, a party, a flock. Whatever is to be done, must be done in such societies. A solitary man is a wonderful man, and lucky indeed is he, if he be not thought a fit tenant for a mad-house. Is public opinion to be formed? First form a society,—tap the popular drum,—muster your followers,—call the roll,—act in masses. No, Peter the Hermit would now-a-days, run over the earth, and act with individual, solitary enterprise. He would form a society, and stretch off here, and branch off there. Men must be herded as cattle are herded. All classes, all parties, all occupations, make use of societies for all purposes. They are formed for our heavénly as well as for our earthly good. Religion has its thousands of societies. Every denomination runs up its flag,—Baptists and Ana-Baptists,—Unitarians and Universalists—Swedenborgians and Catholics, Congregationalists and Methodists,—Episcopalians and Arminians. Each has its newspaper,—each its schools,—each its missionaries, and sub-societies. Each bands its followers together, and rallies them under one flag. Temperance has its societies. Benevolence works by the social principle. Nothing can be done in religion, in morals, or in charity, without a society. So in business men are herded together. Steam is managed in companies.

Mines are worked in companies. Swine are driven in companies. Millions of spinning jennies go in companies. The Insurance Company mocks at the calamity of fire. Canals, Railroads, Trusts, Savings, Life-insurance, stocks, all are managed in companies. A man has a water-fall. Away he goes, and summons a dozen or twenty more, and up go mills, manufactories, iron-works,—all in companies. One has a thousand dollars, and so has another: then a third is summoned, and up springs a Bank, an Insurance Office, a Land Company, or—

heaven knows what, such is the ingenuity of man! Why pins are made in companies, and so are needles,—and so is almost every thing we see, touch, or use, from the buttons on our coats, to the pegs in our shoes. There are card companies, thimble companies, and water companies. But the politician outdoes all. What societies he has of nations, states, counties, towns, districts, wards,—legislatures, twenty to thirty in number, all making laws, —and then the Federal government legislating over all,—with judiciary systems, how numerous and how complex; and then his parties, conventions, caucuses, how many and how various! —of Jacksonmen and anti-Jacksonmen, State Rights and Anti-State Rights, Federalists and Democrats, Nullifiers and Constitutionalists, Masons and Anti-Masons, Regular and Anti-Regular, Workingmen and Anti-Workingmen, Radicals and Conservatives, Tammany-men and Pewter-muggers,—all at work, cleaving down and butchering each other, calling names, framing thunderbolts, grinding out creeds, sawing off systems, roaring lustily for the public good, and——do they not mean their own?

It is a melancholy fact, that the single voice of a single man cannot be heard in the mighty uproar. His sole breath is but a mouthful of empty air, unless it swell the boisterous chorus.—Hence men puff together to raise a whirlwind and make a storm. The gale that wafts us forward has become so strong that we think we *must* go with it. The societies of the day—not the thinking, individual men who make them up—are the winds that often form the gale of public opinion, and by this mighty gale, hundreds and thousands are often drifted they know not where. The right-divine of feudal lords is tumbled down, but other lords with other names, are springing up. What hitherto could only be done by the pike, the spear, the sword, the gun, is now attempted by driving men in masses, in societies, in parties of every hue and character. Men so link themselves in bodies, and shackle themselves by laws, that they too often become but mere machines. The thinking principle, the magna charta of the soul, is frittered away amid endless pieces of social mechanism. The spirit of independence loses its sway—that spirit, which whenever it is necessary, enables man to defy the society, the mass, the flock—and then men are driven in herds, as other animals are!

Such men are not Mahometans, but would have been if they had been born in Mahomet's land—or Turks, if on the Bosphorus—or filthy, ferocious cannibals, if New Zealand had given them birth. We must not forget that machines are not made of wood, and iron, and brass alone. They are made of bones, and joints, and muscles too. The soldiers whom Bonaparte led to battle, whose bones are strown from the walls of Moscow to the pillars of Hercules, were but machines, no better than the spinning jennies that hum and hiss in every factory. So were the legions of Cæsar, with which he passed the Rubicon. So are the miserable victims of European despotism, that form the armies of the Autocrat, and execute his errands of vengeance. A free government will not make an American free, if others use him as their machine! The thinking principle that God has given him, *that* is the divine charter of his freedom if he will but use it—and the moment he stifles that, or submits himself to the ambitious purposes of others, then he is the slave, *owned*, as much as the negro who toils in a southern swamp.

This poetic spirit, acting upon matter and making nothing wonderful, has almost done away with the use of wonder as a word. That 'nothing is wonderful now,' is a common saying. Almost Promethean audacity infuriates the age. Experiment is essaying every thing. The Patent Office in Washington is a curious panorama of what men will attempt to do. Measurement is even applied to our heads, to gage our intellects. The Phrenologist decides upon our powers by our 'developments'—as if man himself was a piece of mechanism, full of a thousand little strings and cog-wheels called brains—and then at last he assumes to know what a man will do, by running his fingers through his hair! And then the audacity of steam—with steam-boats, steam-mills, and steam-horses—with contrivances to make us sleep by steam, and even to catch our fish by steam! So mechanical has the age become, that men seriously talk of flying machines, to go by steam—not your air-balloons, but real Dædalian wings, made of wood and joints, nailed to your shoulder—not wings of feathers and wax, like the wings of Icarus, who fell into the Cretan sea, but real, Vt. substantial, rock-maple wings, with wrought-iron hinges, and huge concavities, to propel us through the air. A

machine has been invented too, for planting corn! Machinery is getting into our schools. The school-master works by it, with blocks, moving maps, diagrams, orreries, etc. Grammer is taught by pictures—conjugations are done by wheels. The school-master measures phrenologically, his boy-machines, and then brings his other machines to act upon his 'developements.' Our colleges are but little more than machines, that grind out a 'Batchelor of Arts' in four years, whether he knows any thing or not. The sum of the statement is, that machinery is usurping the place of men; and men, in defence are becoming machines. There is, it cannot be disguised, a tendency to *matter* rather than to *mind*. A few choice spirits keep alive the vestal fire, but the mass of our countrymen demand what is practical, rather than what is intellectual. This is visible in the universal scramble for property—in the *adoration felt for wealth*,—in the neglect of the fine arts—in the little reward that genius has hitherto received at the hands of *our countrymen*, while it is cherished every where else. But what more could be expected? We have just finished laying the foundations of an empire. We have had two wars to fight, both fierce and bloody. The war whoop is not yet over. The infernal yell of the savage has not ceased to startle us. The musket is not yet laid down, yet the pen, the pencil, and the chisel begin to be taken up. The Great West is opening its rivers and prairies for a reading and a thinking population. Anon, this will be the greatest book-mart in the world. Literature is already becoming a profession. As we grow in our growth and strengthen in our strength, we will build upon the foundations our fathers left us. We will rear the fabric of FREE GOVERNMENT to the skies! We will adorn and embellish it, and make it beautiful in the eyes of all men. We will kindle such a light on the American shore, as shall illuminate the earth. Do not here accuse us of prophecy. Prophecy has ever done us injustice, and for very cowardice faltered behind the day. Imagination cannot picture the destiny that awaits us, if we preserve our Liberty and our Union. God has promised a renowned existence if we will but deserve it. He speaks his promise in the sublimity of nature. It resounds all along the crags of the Alleghanies. It is uttered in thunder at Niagara. It is heard in the roar of

two oceans, from the great Pacific to the rocky ramparts of the Bay of Fundy. His finger has written it in the broad expanse of our inland seas, and traced it out by the mighty Father of Waters. The august temple in which we dwell was built for lofty purposes. Oh! that we may consecrate it to Liberty and Concord, and be found fit worshipers within its holy halls!

We solemnly believe, there never was a people of so much daring as our countrymen.—There is a glorious recklessness in all they do, which, while one admires, he also trembles for. The old English leaven of Hampden's day is ever working within us. Rebellion is a sort of household word, and we have *man*-nullifiers as well as *state*-nullifiers. Far better is this, than to have the blood curdling in our veins, and our necks ready to take the yoke of every tyrant. But if we mistake not the signs of the times, we are getting into a sad habit of rebelling in mobs, and in societies instituted for the very purposes of rebellion. Rebellions become local, and meet with no response save on the very spot of the rebellion. The mechanical system of the day is effecting this, and it is one of the melancholy presages of the times. The machinery becomes too hot by friction in one place, and then the machine takes fire and burns and blazes. It was not so in the Revolution. Rebellion then, acted according to law. It assembled, reasoned, hesitated, deliberated, and then resolved. It acted coolly, and with cautious moderation.—When the Bostonians and Virginians first set the ball of the revolution in motion, they did so in obedience to the voices of almost all their countrymen. But it is not so now. Men seem to raise mobs for the very sport of the thing, as they love to see a display of fire-works, a rocket or so. Rebellion is often very gravely talked of, as an affair involving no principle. Even philanthropy loves a riot now and then. Religion's skirts are not always clear. The press, as the organ of some society, acts upon the mass as the exploding bomb that falls upon the magazine. Instead of being compelled to move the whole flock, but start the *bell-weather*, and you have a riot any day. Such is the power of the social organizations of the day.

The truth is, all speculations have been so abundantly realized

—all prophecy has lagged so far behind history—that though we once called madmen mad, we now only call them inspired. The cry is, 'Nothing is impossible,' audacious as it is. The power that Fulton vivified and subdued for man, is infecting the whole character of all our countrymen, and the destinies of our country too. To him be the immortal honor of striking out a new link for our union, in annihilating the distance, as it were, that separated State from State, and thus more firmly binding us together. But this power, at the same time is acting upon mind as well as matter. It sends into the world such a flood of books, that we are overwhelmed by the very tide. There is so much to read, that many read—nothing. There is so much to think of that we only *think*, to *think* we need not think at all. Alas! too, this new power is strengthening all the mischievous tendencies of the present day. As there is a steam power acting physically, so there is a steam power acting morally—intellectually—to which is given the name of EXCITEMENT. That creature, PUBLIC, is fed on this, and over-fed, and like all dainty epicures, thirsts for spicier dishes, and more fiery draughts. The public, like some great beast, roars for food, reckless of what that food may be, provided only it be a highly seasoned dish. Even the wizard pen of the once mighty Scott has with some, ceased to charm, and another author has sprung up carrying all before him—the '*thrilling* Bulwer,' as he is called. Such is the thirst for terror, such the panting to witness even the spilling of human blood—you see your highways thronged, even with women to witness an execution! The bookseller will sell more of the pirate story than of the proudest achievement of the human mind. This excitement enters our language—aye, the very construction of our sentences. Metaphors must not now be abstract, but of something that will satisfy the physical and mechanical cravings of the day—something that you can see, touch, handle, fumble over. Sentences must be short—not built in the regular way, for such nobody will read—but in the hop-skip-and-jump, startling style, set off with exclamations and interrogations; for whether you are read or heard, more depends upon the manner than upon the sentiments you utter. The dictionaries, in fact, are in a whirl. Words do not mean what they did, before steam

power came along. Our very mother tongue is on a railroad. Our politicians, editors and lawyers, for example, call each other fools, ragamuffins, scoundrels, liars, when all the time they mean, "We are a very clever set of fellows!"

Such is the reason why every thing is now done on the high pressure principle. Every body is for talking—none for hearing. You can't catch a friend long enough to tell him a story. You can hardly get a civil answer from a business man during business hours, unless there is a bargain in the way. The street is full of little steam locomotives, chattering of stocks, news, etc. whizzing, buzzing and puffing, like the pipe of a Mississippi steam-boat. Lawyers are codifying, that is *condensing.* Jeremy Bentham has been the great legal steam-engine of the day. Abridgments, Encyclopedias, Reviews, are words in common use.—Every thing must now be short. Men are heard and read by their length, according to what their speech measures, not by their caliber, or what they have to say. Even the sanctuary of the pulpit has been invaded, and the line and the rule have cut down the three hour sermons of our ancestors to twenty or thirty minutes. Literature also, is measured by rule. Why, you buy it as a trader buys a cord of wood—so much a volume—so much a page—so much a line! Imagination like every thing else is now mechanical. The lofty epic is built up like 'a granite block'—*secundum artum*, as the conjurors say. The bard goes to work, carpenter like. He scores off his paper for his verses, prepares here and there a pathetic speech, steals a lot of metaphors, then works himself into a fever—drinks his gin, perhaps, as Byron did, his tea like others—and with this poetic afflatus on, his hexameter or pentameter rule in one hand, and his rhyming dictionary in the other, (for now-a-days they even have a rhyming dictionary,) proceeds, 'according to order,' to erect his Iliad or his Odyssey, or to strut in the Miltonian periods of Paradise Lost. Even the sublime drama, that Shakspeare lit up with his pen of fire, is falling into machinery—into show, tinsel, scenery, noise, clap-trap, the gaudy melo drama, and the obstreperous farce. Poetry is not now what it was, the musings of an exalting intellect—the breathings of an impassioned spirit, struggling with deep thoughts within. His 'eye in fine frenzy

rolling,' is the happy phrase of another age. The whole character of poetry is changed. The 'silver-footed nymph, the rosy-fingered morn'—the expressions of a classic day, are found no more. That mysterious imagery that peopled earth, air, and sea, with sweet creations, has also fled. Not now does poetry rush warm from the heart, trickling through the veins, as it were, and electrifying the pen—but the poet spouts forth flame and fire. Apollo now marches with a corps of trumpeters and flute-players.—He wields Vulcan's sledge-hammer, and knocks off rhymes and blank verse, full of stormful periods and volcanic paragraphs. Fancy—abstract, unembodied fancy—is incomprehensible now. '*Cui bono?* Can we *see* it?' 'Is it practical?' 'What is the use of it?' Such are the cries of our busy day. Virgil has gone, and Lucan is coming. Pathos, tenderness, beauty, grace—the thoughts that breathe are sacrificed for the words that burn. Sublimity therefore, is always clothing itself in terror. Jupiter does not trust to his ambrosial locks, but brandishes his thunderbolt. Hence the spirit of poetry, that lurks in every people, as the lightning lurks in the cloudless sky, though it has almost ceased to break forth in verse, often starts to life in prose—and is vividly clear in the achievements of the day. Poetry, in fact, has left language, and is reigning in matter. Instead of an epic, it builds a rail-road. Instead of the pen, it uses a peck-axe.—Instead of man, it inspires the steam-horse. The forests it is studding with villages. The country it is decking with beautiful farms. The mountain it dashes asunder, and its rocks it rends in twain. Over the rivers it throws the hanging bridge. The floods it dams and dikes, and lets not a drop of water run in vain. The winds have been made its servant. The tides and currents it has conquered. Even the ocean—the proud tumultuous ocean—swells, and frets, and roars in vain. The air alone, of the elements, shares empire with it. ENTERPISE, men call this spirit of the day—but it is poetry, with all the soul of poetry.—It acts on matter, instead of mind. It speaks in works, instead of words. In fact, the language of the day it cannot embody in its once graceful metre. The folds of verse are too tender for such rough words as tariff, jobbing, cuts, stumpage, snags, sawyers, etc. Indeed, the last I have seen of the true spirit of poetry as

embodied in language, was as it died in the rich blaze lighted up at its own funeral pyre—an effort so brilliant, that it exhausted itself—when it flamed forth in the stormful Dythyrambic of Brucse's Address, the fearful Warning of Lochiel, the stern outcry of Hohenlinden—or with the Laras, the Corsairs, and the Harolds of Byron!

APPENDIX.

We have presented but a small amount of the objects touched upon by Uncle Daniel, as intimated at the close of the first Chapter. But what we have presented must suffice for the present. And if these articles should be favorably received, a second edition, enlarged and revised, may be expected.

The first and seventh Chapters give a pretty fair and general outline of New-England Character. How the people do up things, as well as down, in the Northeast. And in their doings, we mean to exhibit a little spice of their real character. In the two essays just mentioned, the great body of the inhabitants are represented as driving every species of speculation and enterprise, upon the high pressure principle, that can be thought of, dreamt of, or imagined; all in flocks, parties and combinations—all driving, thundering, threshing ahead, puffing and smoking like the pipes of a locomotive, all in chase of self aggrandizement and *filthy lucre.*

The second Chapter treats of education; representing the great objects *expected* to be obtained by this Agent; elevation of families and individuals to distinction in society, and consequently

to more genteel and profitable professions, than may be found in handy craft labor. It was a query in the mind of Uncle Daniel, whether so much turning of the substantial laboring classes to the higher branches of literary studies, and neglecting the only productive sources of life, would not in the end, prove more *prejudicial* than *beneficial* to the whole people, the REPUBLIC. The primary branches he would have carried to greater perfection than they now are. He had but poor opinion of spending so much time and cost in learning Greek and Latin, of so little practical utility in the essential business of life—it spoilt many, otherwise decent mechanics and husbandmen, for ordinary, and almost useless professionals—that it would have been far better for thousands, to have attended well to the primary branches, and then have turned into Vulcan's *work-shop*, than to have gone to College! This was his opinion; and he was a Daniel in judgment!

The third Chapter treats of the general character of our Colleges, the presidents, professors and faculty of instruction—treats of orthodoxy, trinitarianism, unitarianism and other items which may be gathered from the essay itself.

The fourth Chapter treats of the profession of the Law and the character of lawyers. My Uncle Daniel in his life time, was a friend to the knights of the green bag as men, aside from their professional avocations, and they were also good friends to him; still there were two points he never would be reconciled to, viz. The defence of an *unrighteous cause*—and the *assumption* of superiority over other professions and other citizens. The iniquity of the one, and the arrogance of the other, he could never endure, as he considered the matter. He was wont to say—"*A righteous* and *godly man* will not *practise* the one, nor a *modest* man *assume* the other."—And Uncle Daniel was a great favorite among the people. The rest of his sayings upon the law, and of lawyers, may be found recorded in the fourth chapter of these Essays.

The fifth Chapter gives a pretty true, and amusing representation of the profession of *school-keeping* and teachers engaged as private instructors—and represents each one so managing and manœuvering the affairs of his school, as to make it subserve his

own selfish purposes; in the course of which, the New-England characteristics are exhibited to fine advantage. The influence of Ladies' Boarding Schools upon the daughters of the middling classes is correctly pointed out; and the genuine loveliness of the female character is beautifully described in the concluding paragraph, which young ladies are invited seriously to notice.

The sixth Chapter describes the circumstances of the profession of Divinity at a former period, contrasted with the present. The joys of the first and sorrows of the last state, are set forth with interest in its general detail. The causes of trouble among the churches, the clergy and people are noticed, and a remedy is suggested as means of escape, by reformation. The clergy are called upon to set the example, by putting on the mantle of TRUE GODLINESS, which is CHARITY, not the distributions of this world's goods, only, but HOLY LOVE and BROTHERLY AFFECTION one toward another, causing harmony and concord to abound among the sons and daughters of frail humanity, in travail with many griefs. Beside these, the wisdom of Dr. Franklin is adduced most appropriately in the conclusion, as an effectual strengthener of the whole. ED.

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